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Boston Saturday 30 March 1901

CALVARY

WHAT does it mean, this wood
So stained with blood;
This tree without a root
That bears such fruit;
This tree without a leaf
So leaved with grief!

What does its height proclaim
Whose height is shame;
Its pileous arms outspread
Where death lies dead;
And in the midst a heart
Cleft wide apart!

Though fool I cannot miss
The meaning, this:
My sin's stupendous price;
His sacrifice;
Where closest friendships end
One friend—my Friend.

Written for The Congregationalist by
HARRIET MCEWEN KIMBALL

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, April 7-13. Dead to Sin, Alive to Christ. Eph. 2: 1-10.

It seems a bold thing on Paul's part, when he advises his converts to reckon themselves dead to sin. Will not such an attitude of mind foster pride and lead to lack of proper vigilance? But Paul took the risk just as his Master before him had taken a position liable to be misconstrued, when he told the penitent thief that he would be with him that day in Paradise and so left the way open for any person to repent on his deathbed, after a long life of sinning.

But great spiritual leaders are not to be held responsible for the perversion of their words which weak and prejudiced human nature so often makes. It was a splendid conception of their new life in the world and of their position in the sight of God which Paul set forth when he counseled those who had only recently emerged from a heathen state to count themselves as if they were forever rid of the old nature, and instead of being dead in trespasses and sins as now dead to sin.

That is the way a man should now and then look at himself. It is not a mere temporary burst of enthusiasm growing out of revulsion from the old life and the first great charm of the new; it is the status to which every redeemed man is moving and which God in his compassion looks upon as already achieved, provided the will has once been steadily set toward that goal. As Canon Gore says in his Incarnation of the Son of God: "God deals with us by anticipation." So Paul's eye, that pierces the future, sees the Christian man as already complete in Christ. Over and again in his writings he insists upon the necessity of putting down an impassable barrier between the old life of sin and the new life of faith.

Of course this idea is not to be tolerated for an instant apart from the other great idea of Paul, that we are continually working out our own salvation, but it is a simple fact that as men go on in their Christian life they do become dead to particular sins. You cannot possibly associate drunkenness or gambling with certain men. Perhaps they have always been dead to them, but certainly they have reached a point now when it is impossible to conceive of their falling away in these particulars. Their whole moral nature is set in the opposite direction.

O, if this could only be said regarding the entire circle of sins that do so easily beset us! The great test comes not on gross sins with many of us, but on sins in which a back-biting tongue and a hasty temper and an uncharitable heart are the instruments. How many a man would give half of what he possesses if the faults and failings which he has been fighting more or less earnestly all his life could forever be sloughed off! Among the subjects which Phillips Brooks once jotted down in his note-book for future uses in the pulpit was this: "A sermon on a man's discovering a meanness in himself from which he thought he was free coming from new circumstances, e. g., traveling." Is not this a frequent experience with us all? But Paul says that even these old and persistent foes can be mastered, but the new principle alone will do it. One's nature must flower out on the side towards Christ before the weeds in the garden can be completely uprooted. Christ alone furnishes a new interest and a new motive and a new ideal; most of all his own life steals into ours and subtly transforms it. The oak tree keeps its leaves throughout all the wintry storms and no blast of the north wind can detach them; but let the new sap of the springtime begin

to creep up through the trunk and the branches and the faded leaves fall off of themselves.

Is not this the great difference between men? We are ranked not alone on the Christian scale, but on the human scale by our sensitiveness to Jesus Christ. If we have really waked up to him, then we have begun to live truly and worthily, but the man who has never been touched by the career of the Man of Nazareth, by his matchless teachings and holy character, is practically dead.

The Chinese minister, Wu Ting-fang, who gave the convocation address at the University of Chicago last week, found time to visit a Baptist mission to the Chinese and to investigate its mode of work. If his questions to the missionary in charge are correctly reported, he has much to learn yet about the amount of Christian service done in this country for his countrymen who are resident here.

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PIQUING ONE'S CURIOSITY.—Very few ladies can read the advertisement in our columns today, entitled "A Bid for Eyes," and not desire to see the piece of furniture which is there described. A representative of this paper called at the Paine warehouses and was shown the piece in question. His adjectives were all exhausted before he had completed his description of its beauty.

AN attractive booklet has just been received from the Chicago & Northwestern Railroad, giving information concerning the convention of the Epworth League in San Francisco next July. The book contains much valuable information concerning these special trips, prices, etc., also description of San Francisco, places of interest along the route and the manner of reaching them. Any one expecting to make the trip would do well to send to the passenger agent, W. B. Kniskern, Chicago, for the same.

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MORTON DEXTER,
HOWARD A. BRIDGMAN.

14 Beacon St., Boston, March 22, 1901.

THE CONGREGATIONALIST

and Christian World (first of the month issues)

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April 6 Christian World

An Easter Number

The Pan American Exposition, by Mary Bronson Hart, with illustrations. Easter in Moscow, by Annetta Halliday-Antona, with illustrations. In the Wisconsin Lumber District, by Rev. F. N. Dexter, with illustrations. An Hour of Easter Morning, a story by Harriet Prescott Spofford. An Easter Sermon, by Dr. George T. Purves of New York. A Children's Easter Story, by Annie Hamilton Donnell. A Night's Resurrection, by Patterson DuBois. An Interview with Prof. George P. Fisher, whose picture appears on the cover. A reproduction of the painting, by Anna Lea Merritt, "I Will Give You Rest." A Review of George Adam Smith's Modern Criticism and the Preaching of the Old Testament. An Easter Poem written for The Congregationalist, by Caroline M. Hazard, President of Wellesley College.

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207. The Resurrection. The Risen Christ among the Evangelists. Pitti Gallery, Florence.
222. The Resurrection. Appearance of Christ to St. Peter. Pitti Gallery, Florence. Lodovico Cigoli.
163. Three Marys. Ary Scheffer.
270. The Three Marys on Easter Morning. Prof. Peschel.
164. Walk to Emmaus. B. Plochhorst.
165. Walk to Emmaus. M. Furst.
166. Walk to Emmaus. H. Hofmann.
167. Supper at Emmaus. Carl Müller.
168. Supper at Emmaus. Alfred Diehl.
169. Supper at Emmaus. Rembrandt.
170. "Thomas the Doubter." Guercino.
540. Christ and the Holy Women. Alex. Gola.
241. Holy Women at the Tomb. Alex. Ender.
242. The Holy Women at the Tomb of Christ. B. Plochhorst.
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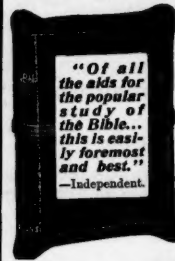
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Saturday
30 March 1901

and Christian World

Volume LXXXVI
Number 13

The Congregationalist's Change of Owners

The Congregationalist, as announced in last week's issue, has been sold and was transferred on March 18th to The Congregational Sunday-School and Publishing Society. A statement of the reasons for this change of ownership, as promised last week, is herewith given.

The proprietors of *The Congregationalist*, which began in 1849, purchased and united with it the *Boston Recorder* in 1867, thus giving to the paper a continuous history of eighty-six years as an organ of the denomination and making it the oldest religious journal in the world. From that time until the above transfer the paper has been owned and managed by the firm of W. L. Greene & Co. Its original members were Mr. W. L. Greene, Mr. Charles A. Richardson and Rev. Henry M. Dexter, D. D. In 1887 Mr. Greene retired from active service, and Mr. William F. Whittemore, who since that time has been the business manager and publisher, became a partner. In 1889 Rev. A. E. Dunning and Rev. H. A. Bridgman were received into the firm. On the death of Dr. Dexter, in 1890, Mr. Dunning became the editor-in-chief, and when Mr. Richardson died, a few months later, Mr. Bridgman succeeded him as managing editor. Rev. Morton Dexter, who had been the literary editor for several years, became a member of the firm in 1891.

During the last few years important changes have been taking place in the field of religious journalism. The secular press has given increasing space and prominence to news which formerly was left to the religious newspapers. On the other hand, the field of interest, from a Christian point of view, has broadened and changed till it includes the entire life and progress of the world. Denominational barriers have dwindled till they distinguish rather than divide bodies of Christians of different names, who work side by side to advance the power of God in all his world. The religious paper which Congregationalists demand must not only give them the news of their own denomination, but of the progress week by week of the whole kingdom of God among men. These changed conditions require far greater labor, skill and expense in editing a first-class religious journal than were expected a generation ago.

For some years the proprietors of *The Congregationalist* have been maturing plans to meet these new conditions. Important changes have been made with the view to keeping the paper abreast of the times; notably its change of form in 1893 at an additional annual cost of \$10,000, the rapid increase of illustrations—over 500 being used last year—and *The Christian World* number each month. This last feature has met with favor which surpassed our expectations, and has suggested important possibilities for the future larger service of the paper to Congregationalists. The steady increase in the circulation of the paper during the last three years, and especially during the last year, has been gratifying and encouraging. Our regular subscription list is now larger than it has ever been in the history of the paper, except during a short period immediately following the union of the *Recorder* with *The Congregationalist* in 1867, before their lists had become assimilated.

In order to carry out successfully the plans which have been thus far matured, it is necessary for the paper to have behind it a larger capital than was at its disposal and to secure a large increase in circulation. The proprietors of the paper, therefore, consulted at the beginning of the year with two or three well-known business men in the denomination, who invited several others of large business experience to join them in their councils. The names of the gentlemen who met together Jan. 11, 1901, and gave their careful consideration to this matter are as follows: Samuel B. Capen, Charles A. Hopkins, Herbert A. Wilder, Henry H. Proctor, Willard Scott, George E. Keith, Franklin P. Shumway, Jacob P. Bates and Arthur H. Wellman. By unanimous action of these gentlemen, a committee of three of their number was appointed to examine into the affairs of *The Congregationalist* and to report the result. This committee consisted of Messrs. Capen, Wilder and Shumway; to whom were added George M. Boynton, secretary and treasurer, and J. H. Tewksbury, business manager of The Congregational Sunday-School and Publishing Society.

After thorough consideration and examination of the affairs of the paper, as the result of the report of the committee, the eleven gentlemen above named voted to recommend that the finance committee of The Congregational Sunday-School and Publishing Society consider the advisability of purchasing *The Congregationalist* and signed a written statement to that effect, which was presented to the finance committee. The finance committee, after a more detailed examination, made a full report of the condition of the business and recommended to the board of directors that the property should be acquired. Thereupon the board of directors voted unanimously that it was expedient to purchase the paper if satisfactory terms could be arranged; and they appointed a special committee of five, consisting of Franklin P. Shumway, C. O. Walker, John Herbert, L. A. Treat, F. A. Farrar, to make a thorough examination into its business condition, which was done with aid of expert accountants.

As a result of this critical examination, extending back fifteen years, the committee unanimously recommended that the directors of the society accept the proposition made by Messrs. W. L. Greene & Co.

At a meeting of the directors March 18, after a full discussion of the many interests involved, the report of this committee was adopted unanimously, and thus, as announced in our issue of last week, *The Congregationalist* was transferred to The Congregational Sunday-School and Publishing Society, it being understood that the property passed into the hands of its new owners entirely free from any obligation, implied or expressed, to continue in office any member of the firm or any of its employees.

The directors of the society passed unanimously the following vote:

Voted, that a committee of five be chosen by the directors to arrange the details of the purchase of *The Congregationalist*, *The Christian World* and all other assets of the firm of W. L. Greene & Co., to employ such persons as they may deem best to discharge the various duties in connection with said publications, to deter-

mine the business and editorial policy to be pursued and to have general management of all matters relating to said publications; and that it shall be the duty of said committee to make quarterly reports to the board of directors.

The committee of five consists of Rev. Willard Scott, D. D., president of the society, John Herbert, Rev. Edward M. Noyes, Franklin P. Shumway, Frederick A. Farrar.

While we do not speak with official authorization of the future, what we know of the plans of the directors assures us that the paper will be continued on even broader lines than heretofore.

The Members of the Firm of
W. L. GREENE & Co.

In making the above purchase the directors of The Congregational Sunday-School and Publishing Society wish to say distinctly that the paper has come into their hands through no solicitation of their own, and that the society has no intention of using it for its own advantage, but to promote the general interests of the Congregational denomination, its national societies and other Christian work, and the progress of the kingdom of God in the world, and along the lines on which the paper has been conducted previously.

The proposition to sell it came from the owners of the paper, as Mr. Whittemore, its business manager for the past fifteen years, wished to retire from the firm by July 1, making immediate reorganization necessary. As the alternative was the sale of the subscription lists of the paper to parties outside the denomination, in which case its distinctive name and influence as a Congregational organ would be lost, we did not see how the offer could be honorably declined, pro-

vided the society could afford to assume this additional responsibility for the denomination.

On looking into the proposition, with the aid of expert accountants, to see whether we could afford to take it, it was found that the paper was a good asset, and could probably be run so as to make a fair profit each year, while, at the same time, it would continue to represent under its new management all the interests of the denomination. Naturally, if the paper, so conducted, makes a financial profit, it will go to the support of the missionary work of the society publishing it, in this way only being of direct advantage to it, while as an offset the society must assume the labor and risks of the business. Otherwise, the paper will be continued as heretofore, with such natural changes as may suggest themselves from time to time.

In undertaking this new task for the denomination, the directors bespeak for the paper the confidence and co-operation of all its subscribers and friends and the general Christian public, assuring them that it will be our sincere endeavor to continue it in a manner worthy of its history and in accordance with the spirit of the trust which has now passed into our hands. While the paper has been purchased entirely free from any obligation to retain any member of the firm or any of its employees, we take pleasure in announcing that Dr. Dunning will continue to serve as editor-in-chief.

WILLARD SCOTT,
JOHN HERBERT,
EDWARD M. NOYES,
FRANKLIN P. SHUMWAY,
FREDERICK A. FARRAR, } *Committee on The
Congregationalist.*

Event and Comment

The Deputation to India The Prudential Committee of the American Board has been searching for some time to find a suitable layman to complete the deputation soon to go to Southern India to make a thorough study of its missions in that country. It has now invited Mr. William F. Whittemore, the former publisher of *The Congregationalist*, and he has accepted the position. He is admirably qualified for this arduous task. The success of this paper has been due in large measure to his inventive genius, skillful planning and untiring energy. He has visited Japan, Turkey, Mexico and other mission fields and is already familiar with their work from personal observation. His large business experience and excellent judgment will make him a most valuable member of the deputation, while his hearty sympathy with missions and his rare personal qualities will assure for him a warm welcome in the homes of missionaries wherever he goes. These words are written, of course, without his knowledge. He expects to sail for England April 24. The other members of the deputation, Secretary Barton and Dr. J. F. Loba, will sail about that time and meet in London, May 13. The deputation plans to arrive at Colombo, Ceylon, about June 1. Mr. Whittemore goes at his own charges and it is understood that the expenses of the other members are provided for without cost to the treasury of the Board.

Elijah Kellogg in Boston The papers have been full of deserved tributes to the late Elijah Kellogg, whose many-sided life invites description on the part of those who knew him. An important era in his long, eventful history, which has not been made public, is that set forth in this issue by Mr. H. Porter Smith. He was one of the group of young men whose deeper life was stirred by the sailor preacher, when in the prime of his service at the North End. The late James Powell, that brilliant A. M. A. secretary, was another, and every now and then we meet with some business man who loves to recall that time of spiritual quickening during which many a man received the impulse that has made him widely useful in the kingdom of God. One of these men, to whom we are indebted for the picture of Mr. Kellogg in the suit which he wore when preaching at that time, told us last week that once, after offering prayer at the Bethel, Mr. Kellogg put his arm in his and on their homeward walk together said, "I thought you were going around the world, in your prayer tonight!" It was a rebuke for lengthiness by which the brother has profited ever since and for which he has never ceased to be grateful.

Army and Navy Chaplains

Three hundred applications are said to have been made for ten or twelve vacant chaplaincies to the forces of the United

States. Some are disposed to sneer, as if the alleged fact were discreditable to the ministry. But this should not be assumed so readily. Our soldiers and sailors are a noble body of men and their moral and spiritual needs receive far too little attention. As a field of labor a chaplaincy has some special attractions for a manly, hard-working, unselfish minister. That some chaplains have regarded their positions as sinecures and have done little credit to their cloth is true, but merely emphasizes the importance of appointing the right sort of men. Service as a Government chaplain ought to be regarded as desirable. It will be a sad day for our country when there are not many more Christian men willing to serve in such positions than there are places to be filled. But chaplaincies never should be treated as political perquisites. Men who have failed as chaplains usually have been those appointed for political reasons rather than because of spiritual and other fitness.

A Good Program for the May Jubilee

Variety, timeliness and breadth of outlook mark the program thus far matured for the Home Missionary Jubilee in Boston, May 14-16. Naturally the backward look will be more searching and comprehensive than usual, the part of the society and of the church in the making of American civilization being set forth by Dr. Burnham of St. Louis, representing the Interior, Dr. C. R. Brown of Oakland,

spokesman for the distant West, and Dr. C. I. Scofield for the South. But the anniversary is not to have an excessively denominational flavor; one morning will be set apart chiefly for friendly salutations from the official secretaries of the Presbyterian, Baptist and Reformed Boards of Home Missions, through their respective representatives, Dr. Thompson, General Morgan and Dr. Pool, while President Capen will present the greeting of the American Board. The program includes a sermon by Dr. Lyman Abbott and popular addresses by Drs. Cadman, Jefferson, McKenzie and Rev. J. H. Twichell. Fresh reports from the newly inaugurated work in Cuba will be a feature of the meeting, Secretary Choate having recently visited the island. We hope that the local appreciation of the unusual character of this missionary anniversary will be widespread. It has the advantage of preceding the great International Y. M. C. A. gathering, and in view of what it particularly stands for this year deserves the attention of the Christian and particularly the Congregational public.

A Novel Proposition for Presbyterianism

The General Assembly of the Presbyterian Church, North, which meets in Philadelphia May 16, will have, among other problems before it, action upon a report urging the creation of a permanent judicial tribunal for the church, the organization of such a body to be mandatory upon the adoption of the report by the assembly and upon its approval by the requisite number of presbyteries. The report also suggests the creation of similar courts for synods and presbyteries, but does not make it mandatory. That such a report should be presented at this time is due primarily, of course, to the experience the church has had of late in dealing with notorious alleged offenders against church discipline, whose cases were not such as could best be passed upon by a body so large, unwieldy and untrained for judicial functions as the General Assembly's delegates form. Of the fitness of that body to act legislatively on old lines there is by no means unanimity of opinion now, and more and more power is centering in the committees, just as it is in Congress. But of the capacity of the body to sit as a court on issues as complex as those raised in the Briggs or McGiffert cases few who know the facts would speak favorably.

The Significance of the Proposal

This law, if adopted, will create a commission of fifteen members, eight of them clergymen and seven of them laymen, ruling elders in the churches. The terms of five members of the court expire each year. The commission is to be a court of final resort; it will be a continuous body, with power to sit where and when it pleases. A marked modification in the Presbyterian polity is thus seen to be pending, one born of conditions of the day, and therefore not to be resisted, lest inefficiency be put above efficiency and tradition above duty. Like most other changes in the direction of increased authority today, whether in state or church, it has at bottom recogni-

tion of the fact that democracy must put more and more confidence in experts.

A Favorable Time to Move on the Opium Traffic

The Presbyterian Board of Foreign Missions officials last week passed a resolution stating its conviction that the present was an opportune time for the Powers, while they are dealing with China, to put an end to the opium traffic. They call attention to the fact that the Chinese government has declared repeatedly its willingness to prohibit the cultivation of poppy as soon as foreign countries consent to the prohibition of the traffic. This is an admirable suggestion. But it is to be feared that the Powers just now are not most concerned with problems of such an altruistic type as this one.

Honoring His Christian Profession

We have already presented the portraits of two eminent delegates to the approaching Boston Jubilee of the Y. M. C. A., Lord Kinnaird and Lord Strathcona. Encouraging as it is that men in high official positions on both sides of the ocean are to lend the gather-



ing the strength of their presence, most of the delegations will be made up of substantial business men, who, though without titles, are essential to the success of the Y. M. C. A. movement in their various cities. An excellent representative of this lay element is Mr. Herbert B. Ames of Montreal, a graduate of Amherst College in 1885. After a thorough business training in his father's boot and shoe establishment, he was enabled on the death of the latter, in 1895, to retire from business on an ample income. Instead, however, of frittering away his energies thereafter, Mr. Ames has given the last six years unreservedly to public service. As president of the Montreal Y. M. C. A. for two years, as prominent in Christian Endeavor activities, as a careful student of municipal conditions and organizer of the Volunteer Electoral League of Montreal, as a member of the City Council and instrumental in the revision of the charter of the city, he has done a notable work for a man of his years. At present he is chairman of the Board of Health, as well as a member of other important municipal committees. He is an elder of the American Presbyterian Church, one of the leading Protestant organizations in Montreal. Such men as he, with a college training and high conceptions of the responsibilities

of wealth and culture, are a blessing to any city.

Vice and Its Restraint

More accurate knowledge of the facts of life and a truer conception of woman's place and function in society are leading the women of today to assert convictions and attempt tasks which their mothers and grandmothers would not have ventured to affirm or undertake. The recent mass meeting of the women of New York, at which they boldly faced the social evil as it exists in that city with official condonation, and, for the sake of women less fortunate than themselves and for the sake of the thousands of children who live in a perpetual atmosphere of vice, boldly discussed the matter, and finally pledged their co-operation with the Committee of Fifteen in its effort to purge the city of its many evils, is an omen of a new day in New York and the country at large. When women of the sort who were present at this meeting break silence on so delicate a theme, then the day has dawned for candid discussion of it elsewhere.

Unitarianism's Slow Growth

The *Christian Register's* explanation of why Unitarianism has not become a greater plant in the vineyard is interesting, and is true as far as it goes. It says:

The early Unitarians of New England were mostly laymen who vehemently rejected the doctrines and the methods of the missionaries whom they met in foreign parts. Therefore, they would do no missionary work, nor pay for it. Rejecting the creeds, they also rejected most of the methods of propagating truth which were associated with them. Individualism and devotion to the life of the family have always marked the Unitarian movement. Sunday evening meetings, therefore, have never been cordially accepted. Formerly they were vehemently opposed. . . . Social life and the family have always claimed one-half of the Sunday. Benevolence, education and literature have been for the most part taken out of sectarian relations, and therefore do not aid Unitarian movements.

But the chief reason is that Unitarianism's doctrine of the incarnation has not satisfied the many. Another reason is hinted at by one who signs himself "a Unitarian brought up in the Orthodox Church," who writes to the editor of the *Register*, in the same issue of the paper, on the great lack of the denomination. What does he say? "The Unitarian has, and tries to impress on his audience, a vague sense of the beauty of the eternal, or the attractiveness of good. Now this is not going to draw the multitudes, who want something more vital. People go to church to nourish their trust in God, not to hear about morality."

What English Ritualists Want

The Duke of Newcastle, who is in this country in the interest of a better understanding between the ritualistic Anglicans and Protestant Episcopalians, tells a newspaper reporter that the English ritualists want and expect disestablishment, but they want it to come under a Tory government. That shows a keen practical knowledge of the side upon which the endowment bread is buttered. It shows, also, with what difficulties the question of disendowment, which follows on after that of disestablishment, is sur-

rounded. The duke evidently expects and desires the Low Church element to secede, leaving the ritualists and their adherents heirs to all the churches, cathedrals, schools and endowments, with a moral claim to a compounding of support for at least a term of years. If the Tories are in power when the break comes, they may hope for every consideration and the lion's share of the spoils. But if the Liberals, who represent the Free Church majority of the nation, are in power, things may go the other way around, and they may have to protest and secede and get but a paltry share of the spoils. In that case, if we may judge by their conduct hitherto, the extreme ritualists will stay in as long as they can, disobey the laws and pose as martyrs for disobeying.

A Misleading Parallel The claim continually made that the struggle of the Boers against the British illustrates the same principle as that of our colonies against the same opponents does not bear examination. We were, and acknowledged that we were, British colonies. The Transvaal and the Orange Free State claimed to be independent republics. We fought because we were taxed without being represented in Parliament. The Boer war came about because the Boers insisted upon taxing English residents without granting them representation, and upon taxing them far more heavily than Dutch citizens were taxed. The Boers are fighting, as we fought, for independence. But they wanted freedom to impose unjust taxation. We wanted freedom from unjust taxation. Their motive and ours are exact opposites. We may well admire their courage, skill, endurance and other virtues. But these do not alter the fact that before the war their treatment of foreigners, especially English, was deliberately and conspicuously unjust and oppressive.

The Missionaries and Their Detractors Word has come from Peking during the past week indicating what the sentiment there is among missionaries relative to the charges brought against some of their number. At the meeting of the North China Mission, near the end of January, the following resolution was passed unanimously:

Voted, That Dr. Ament and Mr. Tewksbury were justified in following the advice of the United States minister and selling the movable property in the Tau Pu Lo Fu and the Yu Wang Fu for the benefit of the distressed Chinese refugees and for the extraordinary expenses after the siege was raised; and that any sums remaining in hand should be used for like purposes in accordance with the advice of the mission.

The officials of the American Board also have received from Rev. Drs. Arthur Smith and D. Z. Sheffield the following despatch: "Mark Twain's attack on Ament a libel. Facts verified. Retraction demanded." The proprietor of the *North American Review* has received the following cable message from Peking referring to the *Review's* article against Mr. Ament written by Mark Twain: "Peking Missionary Association demands public retraction Twain's gross libel against Ament; utterly false." The proprietor of the *Review* announces that Mr.

Clemens (Mark Twain) will deal with the matter again in the April number of the monthly.

"Boss Platt" Defeated The best citizens of New York State, irrespective of party, are glad that at last a governor has come to the chair who does his own thinking and formulates his own policies. Mr. Roosevelt erred in not asserting the prerogatives of his office more and in consulting Mr. Platt too often; and it has been left for Governor Odell to throw down the gauntlet to the Republican boss, and by one act of defiance expose his essential weakness and thus dethrone him. Mr. Platt has planned for some time to have the legislature pass a law increasing the powers of state-appointed officials in policing New York city, claiming to believe that only by such legislation could Tammany be held in restraint. Governor Odell, in common with others who had studied the situation, felt that the principle of home rule already was impaired by unnecessary state interference with the policing of New York, and he, therefore, in his inaugural let it be known that he would not favor the so-called Metropolitan Police Bill if it were introduced. Last week a representative of Senator Platt waited upon Governor Odell and presented him with the draft of such a law as "Boss Platt" wished introduced and passed, and which he declared the Republican party strength in the legislature would be cast for. Governor Odell informed the boss's representative then and there that he would veto such a bill if it came to him, and that, furthermore, he did not intend to be dictated to by Mr. Platt. Subsequent events proved that Mr. Odell meant what he said, and that he, and not Mr. Platt, had the party with him; and now Mr. Platt meekly announces that the bill will not be introduced.

A Cheering Reaction This incident has its larger significance, because it shows what can be done in other boss-ridden states; and it deserves also to be noted as a sign of reaction, not only in favor of less bossism in party government, but also of a wholesome reverence still for the principle of home rule, and a disposition to let self-help do its perfect work even in corrupt New York. No one was prompter than Rev. Dr. Charles H. Parkhurst to congratulate Governor Odell. He has long been waiting for the man to arise who would beard in his den a man whom he has always considered more dangerous than Mr. Croker because more respectable.

A Triumph of Merit The appointment of William Cary Sanger of New York city as Assistant Secretary of War not only gives Secretary of War Root an expert aid of his own choice, a man more competent to fill the position than any one who has held it since the Civil War, but it establishes a precedent which it is to be hoped that the Administration will follow closely from this time on. Two weeks ago it seemed as if the opposition of the senators of New York to the nomination of Mr. Sanger might prevent it being made; or if not that, then defeat the nomination when it came be-

fore the Senate. Fortunately Mr. Root's backbone and the President's disposition to side with his Secretary of War rather than with senators sticking for so-called senatorial rights and privileges has resulted in a triumph of merit and efficiency rather than for the trumpery fiction of senatorial right first to know of and approve of nominations from the several states. The sooner this assumption is shattered the better for government at home and in our outlying new possessions.

Maryland's Disenfranchisement of Negroes Maryland's legislature having fallen in line with

other states, and having just passed legislation intended to limit suffrage—especially Negro suffrage—partisans are now disputing as to the effect which the law will have upon the Democratic and Republican parties' fortunes in the state. Unquestionably the new law's chief sponsor, the late United States Senator Gorman, expects that it will improve the chances of the Democratic party. On the other hand, it is claimed that the Negroes who are illiterate at present will study and struggle more to fit themselves to pass the educational test imposed than the illiterate and poor whites will, and that, therefore, in its practical workings the law may prove to be a boomerang on the Democratic party, which forced it through. One thing the enactment of the law has done—it has renewed discussion of the duty of Congress at its next sitting to pass a new apportionment bill, based on the exact facts as to citizens in the South. Chairman Babcock of the Republican Congressional Committee admits that the pressure for some such action will be stronger in the next Congress than it was in the last, and it ought to be. The South can't eat its cake and have it, too. If it insists on white supremacy, it must take congressional representation based on a white electorate.

New Jersey After Gamblers New Jersey, a few years ago, after a stiff fight, passed a constitutional amendment which it was thought was so inclusive in its provisions that gambling of all forms would cease in that state, hitherto a favorite resort of gamblers, blacklegs and "sports." But like many another prohibition of a constitutional sort, this amendment has met with impudent scorn in certain localities of the state adjacent to race tracks. This disregard of the law has become so notorious, and the refusal of police and prosecutors to act when their attention was called to it by judges—grand juries being equally indifferent—has become so brazen that Governor Voorhees has felt it necessary to send a special message to the state legislature, calling attention to the facts and urging that the legislature pass a supplementary law, imposing severe penalties upon municipal and police officials, who, after their attention is called to evasions of the constitutional prohibition, refuse to investigate, make raids and prosecute the guilty. The penalty of refusing to take action within ten days after notice, is made punishment for misdemeanor or removal from office. A law, along lines suggested by Governor Voorhees, has been introduced.

The Boers Reject the British Terms

The British Parliament had laid before it last week the details of the recent negotiations between General Kitchener for the British and General Botha for the Boers, which culminated in the rejection by General Botha on March 16 of the final terms imposed. Scrutiny of the correspondence shows that Secretary Chamberlain and Sir Alfred Milner were important factors in the negotiations, Mr. Chamberlain making concessions which reveal him as less rigorous in his policy than had been supposed. Great Britain offered amnesty for all *bona fide* acts of war, the return of all Boer prisoners of war in St. Helena and Ceylon, the substitution of civil law for military law as soon as possible, the establishment of a high judiciary, independent of the executive, due respect for funds in trust—ecclesiastical and eleemosynary—joint use of English and Dutch in schools and courts, payment of the legal debts of the extinguished states up to \$5,000,000, if debts are proven, and a moderate policy in dealing with the extension of Kaffir franchise in the Transvaal and Orange River. The scheme for the government of the colonies offered was similar to that under which Jamaica is now administered. These terms of the British, of course, were conditional upon the complete surrender of arms, ammunition, cannon and munitions in the hands of Boer burghers. Generous and tempting as these terms must have seemed to General Botha he declined them, presumably because Great Britain withheld the offer of a return to independence and autonomy on old lines for the two republics. The effect of the rejection in Great Britain has been to stiffen the sentiment in favor of fighting on to the end, there never having been an hour when any ministry would have dared to suggest that as the result of the deadly and expensive struggle there should be a chance left for any question in the future as to imperial authority over the territory in question.

The Allies Misrepresented

Much of the condemnation of the allies for atrocities committed in China has been based on data given in an article by Dr. E. J. Dillon, in the February *Contemporary Review*. The *Japan Mail*, speaking, it says, on the very best authority, says, "that nine-tenths of this correspondent's account are absolutely untrue." The *Mail* gives its reasons for this charge. Possibly when the world gets a history of events during the past year in China from some one who is not writing to earn space rates or to sell his product to editors, it may be found that the record of the representatives of Christendom has not been quite as bad as it has been painted to be. It has been bad enough, no doubt, but not wholly selfish or reprehensible.

State versus Church in France

The debate in the French House of Deputies last week on the bill relative to stricter national control of associations, such as Roman Catholic orders, was notable for Comte de Mun's serious discussion of Article XIV. of the bill, which, if it becomes a law, will be authority for the suppression of education by the Catholic orders. As a conservative, as an aristocrat, as a philan-

thropist and as the most eminent Catholic layman in France, Comte de Mun denounced the proposition to carry the secularization of education so far, and he predicted a popular uprising against the Waldeck-Rousseau Ministry should it pass the law and attempt to enforce its provisions. The right of the parent to determine who shall educate the child is prior to the right of the state, according to Comte de Mun, and he further contends that such moral education as the child needs can best be gained from teachers accredited by the church. No more impressive or weighty advocate of this point of view could be found than Comte de Mun.

Russian Problems of State

In no chancellery of Europe has the past week been a more wearing one, it is safe to say, than in the council chamber of the czar of Russia. In the first place, China has halted at signing the Manchurian treaty, even in a modified form. In the second place, Japan, justifiably annoyed by Russian machinations in Korea and the forced dismissal of Mr. McLeavy Brown, the English administrator of Korean finances, and with most to lose of any Power by Russian occupation of Manchuria on ever so tentative terms, has given signs of mobilizing its fleet and preparing for war, whether with or without an ally. In the third place, friction with Germany over trade compacts and tariffs has increased. Last, but not least, revolution at home has broken out on a scale surpassing anything seen in many years, the student class and the working men joining hands to defy the soldiery and the throne, not hesitating to invade sacred temples of worship, and in countless ways showing that a new era of independent thought and action has dawned, to secure which high and low born men and women are willing to die, or suffer expulsion from Russia, or to endure service in the ranks of the army.

Foes Within

Of course, reports from the Russian cities come in a meager, incomplete form just now, but enough has been permitted to pass to show the world that Russia is seething with forces which are not to be despised or easily suppressed. The czar is now guarded in the most careful way, proof of plots against his life being abundant. The unsuccessful attempt to shoot and kill Privy Councillor Pobiedonostzeff, chief procurator of the Holy Synod of the Orthodox Church and the most reactionary, anti-republican, dissent-hating personality in the empire, shows that the revolutionary forces know where to strike in the effort to put an end to the ablest servants of the present régime.

The Task Before Russia

No more opportune time could have been chosen for this display of independence in the cities of Russia proper if it were desired to show to the Powers how grave are Russia's internal perils at a time when she is attempting to dominate China and gain for herself rich territory on the North Pacific coast. Our opinion is that if Great Britain, Germany, Japan and the United States were to agree on protecting China from Russian wrath if China dared to refuse to sign the Man-

churian treaty, China would refuse to sign it. But of course Russia has this advantage, that she already is in Manchuria, and it is one thing for the Powers to say that she has no right to be there, and quite another thing to engage in the task of dispossessing her of the territory.

The Chinese Situation

The British and Russian troops at Tientsin, who a week ago stood fronting each other with weapons loaded, have been withdrawn, and title to the territory in dispute has been left for arbitration by Count Waldersee to determine. This incident has been magnified much by the press, and yet that the situation at one time was quite grave it is useless to deny. Sentiment in European chancelleries seems to be crystallizing in favor of the American plan respecting payment of indemnity due, the United States having stood from the first for a plan by which the Powers would first determine the lump sum China is fairly able to pay, all her present obligations being taken into consideration, and then for such a division of this lump sum as was fair, in view of the expenditures by the various Powers in connection with the expedition for the relief of the legations, and in view of the losses suffered by subjects or citizens. Under this scheme the United States would get probably about \$25,000,000, but she is quite willing to leave it to the tribunal at The Hague to determine the method of indemnity apportionment and the proportion due each country, providing such a scheme of distribution cannot be perfected by ordinary diplomatic methods. Germany and Russia as yet have not indicated any opinion on this matter. Perpetuation of unsettled conditions in China will mean much loss to American traders. It is estimated that the Southern-cotton mills, making the coarser grades of cotton cloth, already have lost \$3,000,000.

The Census of India

Early in the year the British government in India attempted the huge task of taking a census of the population of that vast country, vast in area and in array of human kind. In 1891 the total population was 287,223,431. Now it is found to be 294,000,000, but this includes the millions of people in territory not in the empire in 1891 and hence not included in the former census. As a matter of fact, the net increase in population during the decade, after making all necessary allowances, is said to be only a trifle over one per cent., and possibly that is only nominal and due to bettered methods of census-taking this year. Two great famines, a lessening birth rate and unhealthy conditions of life, in the native states particularly, would seem to account in part for the apparent stationary state, one that will greatly surprise economists and administrators, and be the theme of indefinite discussion.

Memorial services were held at Pao-tungfu, China, last Sunday in memory of the native Christians massacred last summer.

Emperor William of Germany has complained publicly of the decreasing reverence of the German people for authority. The conservative and clerical journals in-

dorse his declaration, the Radical and Socialist organs condemn it. Wishing for it will not bring reverence back. It has to be earned and deserved.

The Duke of Cornwall—their apparent to the British throne—and his wife have started on a tour about the world, during which they will touch at all the British colonies, receive the homage paid to persons of their rank and in turn show to the colonies that the crown is alive to the necessity of encouraging the imperial spirit.

The death at Nice, France, of Mr. C. P. Clark, formerly president of the New York, New Haven & Hartford Railroad, removes one who led the way in New England in consolidating great railway properties. His record in connection with the administration of the consolidated system proved his varied and powerful resources.

The impeachment of the justices of the Supreme Court of North Carolina, and their trial by the Senate now in progress, is an incident of considerable significance to the South, inasmuch as at bottom it is part of a fight of the old-line Democrats to secure from Populists and radical Democrats the re-control of the judicial department of government in order that the recently adopted constitution, especially its sections restricting the franchise, may not be pronounced unconstitutional.

There is a bill now on its way through the legislature of Minnesota which, if passed, will be the most drastic marriage legislation ever put on the statute-books in this country, forbidding as it does the marriage of epileptics, imbeciles, feeble-minded folk and those afflicted with chronic insanity; fining persons not subject to the above mentioned infirmities who marry those who are subject to them; and providing that hereafter all marriage licenses must be dependent upon proper certification by a reputable physician as to the physical and mental health of applicants for marriage.

Suspend Judgment

A considerable number of educated Americans regard Christian foreign missions as an impertinence. Among them are authors, journalists, lecturers, military and naval officers and tourists, who influence public opinion. When missions were comparatively insignificant these persons were content to emphasize their insignificance by occasional allusions to the fact with sneers at the unpopularity and boorishness of missionaries. The observant traveler in countries where missionaries labor knows how carefully they are avoided by their critics and how readily unfavorable criticisms of them are received.

But in recent years foreign missions have become a factor which cannot be ignored in the life of nations. Graduates from mission schools and colleges have become prominent in social and civic affairs. Hospitals have been healing places of multitudes who have learned by that

experience Christian ideas of ministering to others. Government, business, the family and the local community feel the influence of the preaching and living of the gospel of Christ. In all these the missionary is in evidence and of course is a growing cause of irritation to those who disapprove of him and his work. He figures in the dispatches of the newspaper correspondent. He is discussed in magazine articles. His portrait is drawn in no flattering colors in books of travel.

We have been told how in the Hawaiian Islands the missionaries and their descendants have dispossessed the natives of their inheritance and corrupted their pure and simple lives; how in India they have lived in luxury in the midst of the starving people; how in South Africa they have—especially the English missionaries—robbed and oppressed the blacks; how in Turkey they have conspired against the righteous government of the good sultan and fomented revolutions; and how in China they have looted the property of inoffensive Chinese and made bloodthirsty demands for vengeance.

We do not propose to dispute these general statements. Those who believe them do not seek for any evidence concerning them, and are especially impatient of whatever tends to disprove them. But certain specific charges are being made against individual missionaries which it is difficult at once to investigate. For instance, a newspaper correspondent, just home from China, at a recent meeting of the Twentieth Century Club, related incidents of missionaries looting Chinese under the protection of soldiers, which had come under his own observation, and the implication was that missionaries in that country are not only out of place and unwise, but selfish, unworthy and cruel.

Such statements are received by many without question, holding that missionaries are to be regarded as guilty till they have proved themselves innocent. As they are far off, and unaware of the charges against them, they are likely to suffer from an adverse verdict on one-sided testimony. And if, after much trouble and expense, the charges against them are shown to be false, as in the case of the outrageous slanders against Rev. W. S. Ament published by Mark Twain, the authors and in part the public are serenely indifferent to the damage done.

In view of these things, however circumstantial the statements made against missionaries, fair-minded persons will suspend judgment till the evidence before them is reasonably complete. They will remember that foreign missionaries of regular societies of Christian denominations are educated men and women, chosen with a view to their fitness for difficult places; that they have surrendered much for Christ's sake, that many of them have remained at their posts in times of great danger, and some have given up their lives without complaint when they might have escaped had they been willing to give up their work; that they do not aim to get rich, or to secure office; that they appear to devote themselves to abolish wickedness, to relieve want and suffering, to give freedom to the oppressed, and to persuade men to

live Christlike lives. They have done all these things nobly. They are attracting the attention of the world because they are doing these things so successfully.

In their aims, their lives and their doings they appeal to the common sentiment of humanity for support. They at least have a right to expect justice from those who profess to denounce injustice. Some missionaries make mistakes. It is possible that some may be unworthy. We do not ask that all criticisms of their conduct shall be put aside on the ground that their critics are not in sympathy with their aims, and know little of their work or of the people for whom they labor. But we do ask suspension of judgment till they are heard in their own behalf. The man who said after hearing such a speech as that we have cited, "I'll never give another dollar to foreign missions," did a greater injustice to himself than to the missionaries in China.

Manifest Destiny

The use of this expression to indicate that certain results are inevitable is familiar. Said a friend to us the other night, speaking of the South African war, "England is sure to win in the end. It is destined that she is to rule South Africa, and it is better for the world that she should." We have heard the same thing said of the future of the United States and the Philippine Islands. There is a prevalent conviction, based partly upon inherent reason and partly upon the study of history, that when two different types of civilization conflict, that which all in all is the higher and more enlightened usually does, and ought to, overcome the other. That this is true is better for the human race as a whole.

But in the process by which the victory, even though it be that of the nobler civilization, is gained, many objectionable features usually are apparent. Bloodshed, corruption, injustice and oppression seldom fail to occur, often in truly heart-sickening forms and wholly needless. It is not strange that they should awaken honest and severe criticism. To many of the purest, most intelligent of men there is not sufficient force in the argument of manifest destiny to counterbalance them. Nor ought there to be, so far as methods are concerned. Such criticism is not to be condemned as merely sentimental and childish. It is not only valuable. It is vital, even when they who offer it are too short-sighted to look beyond present occurrences and particular instances and to comprehend the greater principles and issues at stake.

It helps to check such excesses as it condemns. Who can doubt that the honorable behavior of our United States troops in China has been due partly to their consciousness of the outspoken condemnation by thousands of their fellow-citizens here at home of the shameful conduct of some of their allies? It also tends steadily to amend improper methods and practices in warfare. That the attitude of British soldiers towards their foes, alike in actual fighting and in ruling them after victory, is so much more enlightened and humane than it used to be fifty years ago is largely due to such criticism. Moreover, it steadfastly keeps

the true, the Christian, ideal in view. It compels a contrast between what a nation's conduct towards others is and what it ought to be, and no nation is so hopelessly brutish as not to feel the influence of such a vision of better things and not to make some endeavor, however feebly at first, to realize it.

Yet this criticism, ennobling although it be, does not alter the main tendencies and results. The weaker civilizations— weaker because on the whole they are the less vigorous, pure, wise and noble— must give way to those which in this sense are the stronger. Without discussing here the comparative rightfulness of the claims of Britons and Boers or of Americans and Filipinos, it suffices to say that we believe, and we presume that an immense majority of the most intelligent, high-minded citizens of all Christendom believe, that the supremacy of England in South Africa and of the United States in the Philippines will be best for the world in the end. This belief does not indorse unrighteousness in either principle or practice in the accomplishment of the result. It includes the unalterable conviction that any such unrighteousness must inevitably hamper the attainment and diminish the value of that result. But the substantial accomplishment of the result will not be prevented and ought not to be. The acquisition of Florida and Texas by the United States was by no means wholly justifiable, and criticism of it was offered as severe as any now made upon our course in the Philippines. Yet the outcome, without clearing our record from stain of wrongdoing, has proved that God overruled the evil for good.

Shall a nation do wrong, then, in the belief that God will overrule it for the welfare of mankind? No. But it is not to be assumed as readily as it is that it is necessarily wrong to supplant the corrupt civilization of another nation by a better type. Every nation, even the most corrupt, has its rights which should be scrupulously conceded. But when a given nation is endangering the welfare of the world, it deserves to be dealt with forcibly, if force be inevitable, as truly as he who persists in endangering a crowded tenement by insisting on his right to keep a case of smallpox in his apartment.

And, in reply to the question why God allows such evils as usually attend the conquest by one nation of another, even of one concededly inferior morally and socially to its conqueror, the answer is clear. Even the Almighty must use men just as they are. He is bringing about larger, more important, more lasting results than the temporary comfort and happiness of any one nation. The mystery in his dealing with the subject is only that observable in his shaping of every individual life, the mystery of the existence of pain, sorrow and sin at all.

Editor Gray of the *Interior*, in his interesting reminiscences of Mr. Harrison, expresses—as we did last week—admiration of his style as a writer, although he gives his word that President Harrison did not claim for himself the power to write easily. Mr. Gray ventures the opinion that the first portion of Mr. Harrison's article in the *March North American Review* has "no equal in preceding American didactic literature for style and

weight of thought." The *Christian Register* (Unitarian) thinks that Mr. Harrison "was one of the best specimens of character produced by modern orthodoxy, and the Presbyterian Church which nourished him has a right to be proud of his services to his country."

Christ's Death and the Divine Law

We like to regard our Saviour's death as an illustration of law better than as a satisfaction of law. More and more the Christian world is learning that the old belief, that God's mercy provided a way in the crucifixion for the satisfaction of the demands of his justice, is not sufficiently accurate. There is not, there never was, any separation of the divine mercy and justice, so that something like a bargain could be made between them for the benefit of man. But in dying for us Jesus illustrated supremely the divine law, the law of infinite love, thus exemplifying, confirming and honoring it as was possible in no other way.

In dying for humanity, he became in a new, peculiar sense the representative man. Yet his representative character was much more than racial. It was personal. He died for every individual of mankind as truly and tenderly as if there had been, and were to be, no one else in need of redemption. Each of us, as we learn to appreciate his sacrifice, is constrained to say, "He bore *my* sins." This consciousness, when we have gained it, prompts a new and precious sympathy with God and goodness. It deepens our love into devotion and enthusiasm.

It is an old question whether Christ's life would have sufficed to accomplish his work for mankind without being crowned by his death. But to us it has but one answer. He had to die or he would not have done all in his power for us. He would not have demonstrated the inherent awfulness and ruin of sin. He had to die in order to complete his life. Noble and holy as his example would have remained had he not died for us, he could not have been to us that which we most needed, a redeemer.

These thoughts well may be pondered as the anniversary recurs which we associate with the crucifixion of our Lord. As we picture before our minds the successive scenes of that solemn occasion, who can fail to be moved to new resolves that such proofs of divine love shall not have been given for us in vain!

In Brief

As will be understood from the formal announcement in our advertising column, the firm of W. L. Greene & Co., former proprietors of *The Congregationalist*, has been dissolved. It is proper here to allude to the harmony and unanimity that have uniformly marked the outward action and inner relations of this firm during its history of more than thirty years. The three men who originally associated themselves under this proprietary name and the five men who have constituted the firm for the last ten years have had many perplexing questions to deal with relating both to the business and the editorial policy of the paper. The utmost freedom of individual opinion has been cultivated, and the final outcome of all deliberations has been attained, not by the suppression of personal

judgment, but by frank and full discussion, leading in every case to unanimous agreement in the decision reached. It is hardly necessary to add that this unanimity of opinion has characterized the transaction just consummated.

Rev. P. T. Forsyth of Cambridge has intimated his acceptance of the principalship of Hackney College, London.

Suits for libel in the United States are said to be diminishing in number. Either the newspapers are more scrupulous or the public is more timid about asserting its rights.

We are more than glad to report a marked and unmistakable gain in Dr. George A. Gordon's condition during the past week. He does not yet venture down stairs, but sits up and walks about in his room.

The Iowa courts have granted a divorce to Mrs. George D. Herron, wife of Prof. George D. Herron, formerly of Iowa College, on the ground of desertion. The course of lectures to have been given in Boston soon by Professor Herron has been withdrawn.

The death of Rev. Urijah Rees Thomas, an able English Congregationalist of Welsh stock, who not many years ago was honored with the presidency of the Congregational Union of England and Wales, is announced. His pastorate at the time of his death was in Bristol.

The death of Rev. Dr. F. A. Muhlenberg removes an eminent Lutheran divine, a descendant of a family long noted in Lutheran circles for character and learning, and particularly eminent for patriotism as well as piety. His service to the denomination as an educator had been notable.

The King of England, by selecting Mr. Edwin A. Abbey to paint the coronation scene in Westminster Abbey, has not only done well for the realm by securing the services of one of the most talented of artists, but he has shown a disregard of all national prejudice in selecting an American.

The selection of Bishop Ingram of Stepney to be Bishop of London meets with the hearty approval of the Nonconformist press, for reasons which we have hinted at in our comments on the appointment. The *Christian Commonwealth*, for instance, calls Bishop Ingram "a people's bishop," and says that his selection does equal honor "to the king, the premier, the bishop himself, and London."

An eminent Australian Baptist, writing on things American—Canadian as well as of the United States—after a sojourn among us, says that his observation leads him to the view that the influence of the church on civic life with us is less than it is in Australia. He also says that it is more difficult for an Australian to enter the church, and more difficult for him afterward to sin without avoiding expulsion. In short, he thinks our discipline too lax.

Steadily but surely the great transportation lines and industrial establishments of the country are throwing their influence in favor of a standard of higher living on the part of their employees. Thus the Boston & Maine Railroad has just issued orders to its employees that card-playing by them in roundhouses and all other places owned by the company must cease, and that the rule against drinking, entering saloons, etc., which hitherto has not been strictly enforced, will be hereafter.

Many churches will observe this coming Holy Week with special devotional gatherings, although they may not call them Holy Week or Passiontide services. It is surely a helpful custom, and we are glad to know that

not only churches but Christian Associations are joining in its observance. The Y. W. C. A. of New York will hold half-hour services daily from April 1 to 5 inclusive, under the leadership of such men as Robert E. Speer, Rev. J. W. Chapman and others.

Controversy within the Episcopal Church over the act of Dr. Donald in tendering Trinity Church for the funeral of ex-Governor Wolcott of Massachusetts has not died out, nor will it, for some time to come. The *Churchman* publishes this week a protest by Hon. E. P. Wheeler of New York city against the view that Dr. Donald's act was illegal, and also against the position taken by some who have discussed the matter that Unitarians are infidels. Mr. Wheeler asks, "Is not this a breach of the highest law—the law of charity?"

The American Union of Hebrew Congregations has just voted to devise machinery modeled on the old Methodist circuit system plan of preaching to scattered small communities, whereby the loss to Judaism which now goes on because the sheep are not shepherd may, if possible, be averted. The *New York Christian Advocate*, commenting on this fact, says that one of the most disastrous blunders Methodism ever made was when it gave up the circuit system, and with it a number of other useful means of growth and consolidation that naturally accompanied it.

Miss Charlotte Mary Yonge, whose death is announced, was born in 1823. With her book, the *Heir of Redclyffe*, she caught the public, and since that time has been a prolific and popular writer for the British and, to some extent, the American public. She was clever in biography as well as in fiction. Her life of Bishop Patteson is well known. She was born, lived and died in Otterbourne, near Winchester. Her influence as an author always has been wholesome, and she has given generously of her earnings to aid religious and philanthropic causes.

While the invasion of Christian civilization into heathendom is unsparingly denounced for its destructive tendencies, other foes which make no claims to abolish barbarism ought not to be quite overlooked. The government report of India shows that in 1899 tigers, wolves, hyenas and other animals, with the help of poisonous snakes, caused the death of 2,966 persons and 98,687 domestic animals. The "barbaric dog in the manger" may not be included in the list of the killers or the killed, but the "Anglo-Saxon ox" is doing something toward lessening the slaughter.

Men of letters in Europe are intensely interested in the recent explicit statement by M. Ferdinand Brunetiere of his reasons for reverting to Roman Catholicism. M. Brunetiere, as editor of the *Revue des Deux Mondes* and as literary critic, has been very influential in shaping French thought. Social and moral conditions, more than philosophy, he affirms, have brought him to the point where he says: "That which I believe—and I dwell vehemently on the word—that which I believe, not that which I suppose or what I imagine, and not what I know or comprehend—go and ask Rome."

Those interested in following the successive stages of the controversy relative to Marcus Whitman's part in saving Oregon to the Union, begun a while ago by the publication of a paper by Prof. E. G. Bourne of Yale University in which he denied the title of Whitman to this honor, will do well to read the article by Dr. William A. Mowry in the *Boston Transcript* of March 23, in which the traditional view is adhered to and valid reasons given for the same. Professor Bourne, we understand, is to restate the case in a

forthcoming issue of the *Historical Review*. He has not changed his conviction.

The death of Rev. Arthur Edwards, D. D., editor-in-chief of the *Northwestern Christian Advocate* for more than thirty years, removes from the ranks of religious journalism in this country one of its ablest, most individual and forceful workers. His personal popularity, as our Chicago letter shows, was great, and the church he served had given him all honors possible save the bishopric, which he might have had, had he cared to leave the tripod for the bench. Of late he had written boldly on certain tendencies in American life which he deprecated, and with a power of expression, depth of conviction and freedom of utterance not common.

In the sudden death March 22 of James H. Eaton the city of Lawrence, of which he had been mayor twice, and Christian interests generally suffer no ordinary loss. As treasurer of the Essex Savings Banks he was well known in banking circles. For the last fourteen years he has been one of the most efficient members of the state executive committee of the Y. M. C. A. of Massachusetts and Rhode Island. A delegation of his fellow committeemen attended the funeral last Monday, and the great concourse of citizens, for whose accommodations the edifice of the Lawrence Street Church was far too small, showed the hold which this upright Christian man had upon the common people.

The familiar line, "Composition by Thomas Todd," which has appeared for so long a time in connection with *The Congregationalist's* imprint, records a fact which ought not to be overlooked at this turning point in the life of the paper. Mr. Todd, more than any other man now in active service in connection with the paper, preserves the memories and traditions of the early days, when, as a youthful compositor fifty-two years ago and subsequently as foreman, he handled Edward Beecher's and Dr. A. L. Stone's copy. Later he, with Messrs. Richardson and Greene, performed a variety of services. In fact, he has been with the paper since *The Congregationalist* was started in May, 1849. No man in the position of printer could have been more obliging and considerate all these years, and the editors, whose numerous shortcomings have never detracted in the slightest degree from Thomas Todd's equanimity and good cheer, wish to record here their appreciation of his forbearance and helpfulness.

The *Christian Science Sentinel* recently contained an interesting description of the happenings in the Christian Science Sunday school in Cambridge, Mass., written by the superintendent. Specimen remarks by the children are chronicled. Following are two of them:

Another little girl said that some one had strewn ashes on the hillside where they were accustomed to coast; she got a broom and commenced to sweep them off, feeling rather cross; she slipped and fell, striking her head. At first she thought she must go home, but she sat down on her sled and thought, "Divine Love is reflected in love" (*Science and Health*, p. 322), and in a few moments she was as well as ever.

A little boy five years old repeated the verse, "Overcome evil with good." His teacher asked him what that meant. He said slowly, thinking it out as he spoke, "It means God comes over all the evil, so we can't see it; and—why! There isn't any!"

Mrs. Eddy, in a dispatch to the *New York World* recently, attempting to break the force of damaging opinions by eminent alienists, uttered during the taking of testimony in the Brush case, said: "All sin is insanity. . . . A drug cannot of itself go to the brain or affect cerebral conditions in any manner whatever."

The Editor's Sanctum

16. *How may I know beyond a doubt that I am a true Christian?*

The writer of this question, now eighty years old, finds a satisfactory answer in the Old Testament, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings" [Mal. 4: 2]. He says, "I know that I have feared his name." Many a Christian has found an answer to his soul's question in a verse of the Bible which seemed to him the voice of God spoken for the very purpose of giving him the assurance he needs. The Old and the New Testaments are full of such inspired sentences. I have found no words more satisfying to answer this question than these: "No man can say, 'Jesus is Lord,' but in the Holy Spirit" [1. Cor. 12: 3]. Whoever can truly say that the will of Jesus is his will is a true Christian.

17. *Is it appropriate for women in a chorus choir to remove their hats and wraps and wear many colored shirt waists?*

I would not venture to prescribe a particular style of dress for a church choir. But the uniform worn by the women members of the choir of the Congregational Church in Montclair, N. J., seems to me especially appropriate. It consists of a purple cashmere cape with velvet collar and a purple velvet toque.

18. *A Churchwoman objects to the comment in The Congregationalist, p. 402, on the fact that English clergymen did not recognize the prayer published for use on the inauguration of King Edward VII. as being in the English Prayer-Book.*

No reflection was intended on the want of knowledge of the Prayer-Book by Churchmen generally. The occasion for the use of this prayer not having arisen before for more than sixty years explains why it was supposed by so many to be newly prepared. The same correspondent's suggestion that our National Council adopt the Prayer-Book as a suitable order of service for Congregational churches might have more possibility of consideration were it not for the idea of the authority of bishops prescribing that order.

19. *What is usually done with the contribution taken at the communion service?*

It is generally used to purchase the bread and wine for the service and to provide for necessities of the poor of the church.

20. *We find it difficult to procure attractive books suitable for the little ones in the primary department of our Sunday school. Can you suggest some good books?*

In the Sunday school of the Congregational church at Auburndale, Mass., books for the primary department are specially prepared by a committee. Bound blank volumes (published by W. A. Wilde & Co., fifteen cents each), entitled Bible Pictures, are filled with good pictures and stories appropriate for Sunday reading by young children. The field from which such materials may be gathered is large, including English and American periodicals and books, both new and old. The work of collecting and compiling interests the older ones not less than the volumes interest the children. Rev. Dr. F. N. Peloubet teaches in the Auburndale school and has a hand in making its primary library. A. E. DUNNING.

Professor George F. Wright's Remarkable World Journey

As Prof. George Frederick Wright of Oberlin sat down in our office last Monday morning, in immaculate ministerial attire and with silk hat in hand, it was difficult to realize that one was looking upon a man just back from as eventful and rewarding a trip around the globe as has been made in these latter days, when so many explorers, correspondents and pleasure-seekers are circumnavigating the earth. There was no hint, either on his garments or on his scholarly, clean-shaven face, of the discomforts of travel or of any rough usage, even though again and again he was in the midst of peril.

Had he taken this long journey in times of peace it would have been well worth noting, in view of the scientific results and the unusual opportunities afforded to come close to types of civilization and semi-civilization quite diverse from the Anglo-Saxon. There are few men of science who have taken the long trip across Siberia, penetrated to the heart of Central Asia and tarried in such distant cities as Irkutsk and Vernui and Taschkend and Tiflis and many others whose names sound remote and which are far off the beaten track of travel, but which now represent to Professor Wright teeming centers of life and activity as real as Paris and London and Chicago.

But the fact that this trip was taken at a time of great international disturbances and through a section thrown into alarm and tumult by them makes it doubly significant. Professor Wright was at Tientsin, China, May 26, the day before the Boxers' revolution broke out and only two days before railroad communication between Tientsin and Peking was interrupted. He had just returned over that railroad, after taking a week's tour through Mongolia in company with Rev. Mark Williams, a missionary of the American Board, who subsequently made his escape in the caravan party through Siberia, whose eventful journey was described in our columns in our December *Christian World* number. Dr. Wright left Manchuria only three days before the revolution broke out, and again he was in the midst of trouble when he was approaching Blagovyeschensk, on the Russian frontier, July 19, after having made his way thither by boat down the Sungari River. It was only by paying exorbitant rates for a special conveyance that he was able to escape, and he traveled for a day through burning villages and with columns of smoke on the horizon in every direction. This perilous situation was due to the collision between the Russian and the Chinese forces in the vicinity of Blagovyeschensk. That city suffered bombardment, and for several days Dr. Wright's party was within earshot of the exploding shells.

The bare itinerary of the tour suggests its comprehensive and unusual character. He and his son, Frederick B. Wright, an Oberlin graduate of 1897, who is about completing a post-graduate course in geology at Johns Hopkins, left Oberlin Feb. 5, 1900. Their principal purpose was to investigate the glacial phenomena of eastern and northern Asia and northern Europe. So father and son, bound

together by a common scientific interest in addition to the tie of nature, sailed from San Francisco Feb. 27. On the same steamer were Mrs. E. H. Conger and other members of the family of our minister to China, as well as one or two guests. They were looking forward with pleasure to a summer in Peking, little dreaming what strenuous experiences were in store for them. In Japan a stop of six weeks was made and Professor Wright was kept busy addressing assemblages of Japanese students, as well as an occasional company of high-born Japanese women. His theme was his own specialty, The Glacial Period, and his lectures were heard by not less than 15,000 Japanese. He also had several opportunities of addressing large companies on distinctively Christian themes.

When the Wrights reached Peking, May 3, there was little intimation of the approaching outbreak, and the foreigners were disposed to put little emphasis on what was to be noted that betokened danger. "They said we were greenies," remarked Professor Wright, "when we expressed some surprise and wonder regarding the placards posted by the Boxers and other indications of possible trouble. To be sure, Dr. Ament was getting a little worried, but even among the missionary force there was no general expectation of the nearness and extent of the outbreak."

On their trip from Port Arthur, overland to Russia, the Wrights were speeded on their way by the Russian admiral Alex. left, and nearly all the way had an escort of two soldiers, sometimes Chinese and sometimes Russians. Wherever the railroad was completed they traveled on construction trains, but for the uncompleted sections had to betake themselves to Chinese carts. They also availed themselves of the extensive steamship service as they went up the great river Sungari, and later the Amoor and its branch, the Shilka. Along the overland journey they found at intervals of fifteen miles or so little colonies of engineers, whose companionship and that of their families temporarily settled there proved as delightful as their hospitality was abundant.

The earlier part of this journey through northern Asia was not especially exciting, inasmuch as no news had come of conditions at Peking, but as they drew near Blagovyeschensk they learned that hostilities had broken out between Russia and China at every point where they would naturally clash, and at the little town of Gelvena, thirty miles from Blagovyeschensk, they spent one of the most anxious nights of their trip. From this point on they met daily, as they continued their water journey, as many as 3,000 troops being hurried on eastward to the scene of strife, and before they reached Stretensk, where railroad privileges were again available, they had encountered not less than 35,000 of such re-enforcements, for whom hundreds of rafts had to be quickly built to transfer them to the centers of military operation. As soon as hostilities became generally known, the thousands of Chinese engaged in constructing the railroads over which

the Wrights had come turned against their employers, destroyed rails and buildings and put an end for the time to general travel.

But by this time, which was early August, the Wrights had passed out of the danger district and were working their way southward to Turkestan, where for weeks they traveled in what is called a Russian tarantass, a four-wheeled, springless wagon, along the base of the high Alla-Tau Mountains, in the midst of a region in which some of the most stirring scenes of ancient and mediæval history were enacted. The historical ruins there speak of such far-away conquerors as Alexander and Tamerlane. This period of their trip the Wrights found particularly profitable as respects the main end of their journey. Their conveyance was drawn by three horses, and by frequent relays and rapid driving they were able to average about eighty miles a day and sometimes made 135 miles; thus they worked their way through to the Caspian Sea, and crossed it, going thence to Tiflis and Trebizond on the Black Sea; then over the Caucasus Mountains and up to Moscow and St. Petersburg, where there was a joyous meeting with fellow-geologists, eager to learn of the outcome of investigations.

Constantinople was the next great city on the line of march and then came Beirut, Damascus and Jerusalem, while Christmas Eve found them in the one place in the world where one would like to be—the little town of Bethlehem. And still their dauntless spirits impelled them to organize a little expedition to the Dead Sea, and 225 miles more of horseback travel and special investigations were added to the record already made.

A touch of Athens and of ancient Egypt, a trip up the Nile as far as Assouan, a glimpse of Naples, Rome and Paris and two weeks in England, and then over the Atlantic in the ship *Pennsylvania*, which brought the two globe travelers safely into New York harbor last Friday in even better physical condition than when they left home over a year ago, having experienced no illness of any sort and hardly any detention or notable interruption in their plans. In these thirteen months they have traveled 40,070 miles, of which 18,734 were on regular trains, 14,466 miles on ocean steamers and 3,352 miles on river steamers, while carts, horses and mules were utilized for days at a time. And all this long journey was taken without a single accident and with more than one marvelous deliverance from forces that subsequently wrecked their fury on persons with whom the Wrights had just companied.

Professor Wright returns with an increased respect for and sympathy with Russia. He believes that the designs of the czar are pacific, that the Russian nation is expanding in contiguous territory along natural lines, and that such expansion need not interfere with England's rights and future welfare, provided a wise policy guides its foreign administrations—the policy of Gladstone rather than that

of Chamberlain. Dr. Wright has been impressed by the high quality of the civilization which Russia establishes, and he has no sympathy with Kipling's contempt for the czar and deprecates such vilifying poems as he has written.

As to the missionary outlook, he cannot speak in confident terms respecting the immediate future though he believes more strongly than ever in the final outcome of the missionary movement. The present situation he considers dark in both China and Turkey. As respects Japan, he fears a clash between her and Russia before many months, since the former country is in a state of ferment.

Dr. Wright's geological discoveries are important, since they lead him to conclude that there are no evidences of glaciation of Siberia like that of North America. In Central Asia his researches point clearly to an extensive subsidence of the earth, amounting in the southern part of Turkestan to between two and three thousand feet. Such phenomena, while not altogether conclusive respecting the deluge, prove that there have been extensive changes on the surface of the earth since man came into being, and from this point of view all his discoveries are confirmatory, rather than otherwise, of the Biblical story.

A rich store of material it is that Dr. Wright has accumulated of knowledge touching the earth's surface and the civilizations and the peoples now upon it. He has taken not less than 3,000 photographs. We hope that through the columns of *The Congregationalist* Dr. Wright will present in far greater fullness than this brief interview permits some notable results of his trip.

H. A. B.

The Turn of the Tide for Andover

BY REV. CHARLES O. DAY

Brief mention was made in *The Congregationalist* of the informal meeting of Andover graduates held last week Monday. Much more was contained in that occasion than meets the eye in the mere record of it. It was conducted in an admirable way by Rev. W. J. Batt and subsequently by Dr. F. E. Clark. It was a time of genuine spiritual quickening.

Besides the clear and comprehensive statement of President Moore, there were two remarkable facts about the meeting. One was, as Professor Smyth said, its spontaneity. The other fact was the testimony by Professor Ryder, Dr. Bancroft and other men to the reality and earnestness of the religious life prevailing on the beloved hill and the spiritual endowment with which the students go forth. One who travels about among the churches, as I do, speaking for the Education Society and taking part in mutual services with the pastors of the churches who have graduated from Andover within the last fifteen years, is bound to bear testimony to the fact that this claim for spiritual power imparted, under God, by the seminary to her students is a valid one. It is verified by their plans, words, prayers, and by the earnestness of the people.

The conjunction of many circumstances, possibly interpreted by the hearty character of this recent informal meeting,

marks a certain turn of the tide in the love and support of the churches toward that beloved seminary. The tide has been ebb for a while; it is setting into a flood. It is evident that we can have no longer among us Professors Phelps and Park and other honored leaders, but that new men, for the new time, must be trusted and sustained. It is a new age, and the questions for theological study have a range and a content which only the widest and most thorough scholarship cultivated by chosen spirits can compass.

Amid the many points of view taken to-day, it is becoming evident that the faithful workers on Andover Hill are trying to stand at that central point from which the dominant truths and ultimate thoughts may be discerned. They have succeeded in uniting honest, rugged, independent thinking with religious fervor in a degree which makes us their debtors. The feeling toward their scholarship is one of increasing confidence. They are striving to do what we are hungering and thirsting to have done—to have the subjects of Biblical, historical and theological inquiry thought through and the mind of God, who seems to hide himself in the superabundance of light which shines today, made manifest.

Along with this change in the temper of the churches' feeling is the decision that the seminary shall stay upon the dear old hill, and that, whatever consolidation may take place, "our" seminary is not to be "consolidated" from off that sacred ground. The decision of the visitors that the required subscription to the ancient symbol is not mandatory, with the relief given from what has hung like an interdict upon our hopes, is another significant and concurrent circumstance.

Now comes this spontaneous, informal, spiritually powerful meeting of last week, the mind of which was set for a new seeking after God and for a new enterprise in practical results. It is a sign of a welcome change. This meeting is to be repeated in May. A committee of arrangements, consisting of Rev. W. J. Batt and Rev. C. C. Carpenter, will see that it is "effectually called." Many Andover men will gather. It is bound to be an inspiring occasion. A committee on ways and means, consisting of Drs. Meriman, Hill, Scott, Noyes and Prof. J. H. Ropes, is to report progress in practical needs and methods. It may be that something definite will be struck out. A greater result will be the development of such an interest that the anniversary meeting, three weeks later upon the old hill, shall be the most arousing and enthusiastic of the present generation.

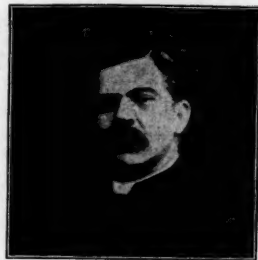
A good date, this first anniversary of the new century! A good time for God and nature and the spirits of just men made perfect to make eloquent appeal! If that anniversary shall be at once intensely spiritual and wisely practical, of the nature of a devotional retreat, and at the same time of a vigorous and effective council of war; and, furthermore, if it shall issue in an unqualified and authoritative expression of confidence, sent out into the ears of the churches, the gathering will furnish a veritable answer to the faith and prayers of the fathers, and prove once more that God is a covenant-keeping God.

Pencilings

BY A PERIPATETIC

The students of Harvard University had an opportunity recently to hear Rev. S. P. Cadman preach, and I worshiped and heard with them. Dr. Cadman's voice is a comparatively new voice in the New England pulpit, he never having strayed here often when a Methodist. Of course now his personality has a double interest because of his change from a Methodist to a Congregational pulpit, and because he is the successor of so able a man as the late Dr. A. J. F. Behrends of the Central Church, Brooklyn.

His theme was Christian Optimism, his text Psa. 37: 1, and his treatment of the theme revealed one who, both by temperament and conviction, is a Christian optimist. I cannot say that I think the art of the homiletical structure he built up was as fine as it might have been, or that the thoughts he set forth always were a natural development of the text, or a part of the theme. But that was a minor matter. What we did get was the revelation of a sanguine, vital temperament, full of ardor, robust in conviction, reasoned in method, who gripped you when at his best and most truly himself. He said much the other night to indicate that, while an idealist, he also is an optimist; that though he looks forward to a millennium he does not unduly fret his soul because it is not here now; that though he abhors war he will not shut his



eyes to the futility of expecting it to vanish with millions of the present population of the world in their present stage of development. His warning to his hearers not to become sterile, censorious academics was timely.

His method in preaching apparently is to take skeleton notes into the pulpit, and with these before him as a guide, with here and there the exact statement of his thought recorded, to deal with his theme in language that is spontaneous in the main. Of gestures there are not many, and those are forceful rather than graceful. His ways of speech have not become wholly American, and doubtless never will, but the Anglicisms are not numerous. "Beloved" and "My brethren" are his modes of address when especially direct in appeal to his hearers.

It is doubtful whether he was heard to best advantage at Harvard. We had only glimpses of those ampler sources of his power as a preacher to the masses which made him so successful in work in an institutional church on the West Side in New York. That he has his eyes open to new thought in theology and scholarship we know from his former articles in the Methodist press and by certain implications in his Harvard sermon. That our fellowship has gained an attractive, wholesome, whole-souled, vigorous personality there can be no doubt. The benedictions of the Methodist press showed that he had become much respected among them, and that he had lived in such a way as to make his departure the occasion of none of those parting flings of criticism and jealousy which sometimes are expressed when an eminent and promising clergyman leaves one fold for another.

A smile is often medicinal for your neighbor's woe.

A Century's Influence*

IV. On the Worth of Human Life

BY REV. EDWARD MORTIMER CHAPMAN

Upon my book-shelves there stand a row of volumes bound in the cheap and doleful black wherein the United States Government chooses to issue its reports. Certain officials in Washington are good enough to make annual contribution to that row. It has been slowly growing for a dozen years in outward ugliness and inward interest. They are dangerous books to have too close at hand, because the busy man who opens one of them—especially if the sea be dear to him—finds it hard to put it by again. Yet the time which it may filch from other duties is not altogether wasted, for no one with a spark of spiritual intelligence can turn the inartistic pages without some substantiation of his faith in the progress of the kingdom of God.

These volumes tell the story of the United States Life Saving Service. Their record is plain and unadorned. But it serves to show how far we have advanced in our estimate of the worth of human life since an old heathen poet sang of the pleasure which it gave him, while safe upon the land, to watch the sailor struggling in peril of his life against stormy seas. During its brief history from 1871 to the end of the century the disasters which have occurred within the scope of this service have amounted to about 12,000, involving not far from 90,000 human lives and \$180,000,000 of property. Yet the loss of life has been less than 1,000, while about three-quarters of the vast amount of property jeopardized has been saved and returned to its owners.

It is good to contrast this statement with the fact that before the Christian era all shipwrecked men were likely to be treated as outlaws, and that only by the slowest degrees did the Christian spirit which dictates succor to the needy make head against the thirst for plunder. In 1199, to be sure, Richard I. of England, "for the love of God and the salvation of his soul," demanded safety and protection for all shipwrecked persons, and in 1231 St. Louis of France tried to buy off his savage neighbor, the Duke of Brabant, from the exercise of his right to rob such as were cast upon his coast.

But it was not until the nineteenth century was well advanced that any national organization was formed for the salvage of men imperiled by the sea. The need was illustrated by such wrecks as that of the Powhatan in the early 50's with the loss of 300 souls, but it was emphasized by a feeling which has grown during the century of the worth of human life in itself considered. I know that men have been asking of late, in view of the almost daily bulletins from the Philippines or South Africa or China, telling of battle, murder and sudden death, whether Christendom were not becoming indifferent to the worth of the individual man. And it is not to be denied that certain philosophical tendencies of the last half century have looked in

that direction. A partial view of nature has sometimes lent us

... evil dreams;
So careful of the type she seems;
So careless of the single life.

But the fact remains that Christendom can bear a waste of human life with less equanimity today than ever before. When a few years ago famine was devastating China, and America was devising means for her relief, some one took occasion to set forth the dreadful facts to a Chinese laundryman, expecting him to be impressed. But he calmly shook his head with the sapient comment, "Plenty more Chinamen." It was precisely the answer which civilization itself might have been expected to give at the beginning of the twentieth century in view of a good deal of the teaching of the nineteenth. But a Christian instinct has forbidden us to be satisfied with it. I say Christian, because it seems to be a well-authenticated fact that during the recent famine in India, while Great Britain, America and Germany were offering relief by thousands and millions of dollars, the attempt to enlist the help of well-to-do Hindus in some of the most needy districts resulted in almost complete failure; and it is even better known that the need of his perishing countrymen is rarely exigent enough to make a Chinese official distributor of famine relief honest.

Another far-reaching attempt to apply Christ's estimate to the worth of human life dates from the battle of Solferino. On the evening of June 23, 1859, not far from 320,000 men were massing themselves about that little Lombard village. Four and twenty hours later, the conflict ended in a battle of the elements that fittingly reflected the warring passions of humanity; and of the 38,000 soldiers lost to their standards a great number lay upon the field, not merely through the evening tempest, but for hours that reached into days afterward. The experience of a Genevan gentleman, M. Henri Dunant, among the neglected wounded and dying led him to feel that such things need not be. As a result his *Souvenir de Solferino* was written and published. The sympathy and co-operation of the Swiss Federal Council were enlisted. An International Conference assembled in Geneva in 1863. And in August, 1864, the Red Cross was organized. Upon the battlefield it has been no part of the business of the Red Cross to ask to what side a wounded man belonged; nor has it, when toiling in the track of famine, flood, or earthquake, sought to apply any measure to the relative worth of human lives.

A similar conviction has thrown new safeguards about the life and health of the hand worker in a great number of crafts. Society is rapidly developing a conscience with reference to the use of commodities, the manufacture of which is characterized by any disregard of the worth of human life. A recent London *Spectator* contained a letter from a Canon of Westminster, appealing to the public not to purchase certain kinds of earthen-

ware, the manufacture of which, because of its lead-glazing, was specially detrimental to the health of the workmen; and the replies in succeeding numbers of the paper showed a quicker sensitiveness, both on the part of the manufacturers and the general public, than would have been possibly early in the century.

So the man who is spiritually intelligent sees a crude waymark of the progress of the Kingdom when the big red Plimsoll mark looms up before him on the side of a British steamship, showing her legal load-line. It is a sign that Christ's thought for the poor man's life has made some way in the world since the old-time East Indian might load anchors and chain cables until the tenons of her stanchions pulled out of their mortises in the deck-beams; and then, as well insured as might be, start on her voyage around the Cape, to roll her masts out in the Gulf of Guinea or founder in the Roaring Forties. By very slow degrees Christianity has forced men to listen to her assertion that even the common sailor is too precious to be used as a mere pawn in a ship-owner's game with death.

I indicated in my last article something of the change that has taken place in Christendom's attitude toward the criminal. His problem is now honestly and seriously studied. But it is difficult for us at the beginning of the new century to realize the condition of the penal laws one hundred years ago. In England over two hundred offenses were punishable with death when the nineteenth century came in. And when, in 1810, Sir Samuel Romilly—of blessed memory—introduced into Parliament his bill abolishing the death penalty for shop-lifting, he was opposed and his bill defeated on the ground that only two years before he had been instrumental in passing a bill abolishing the death penalty for picking pockets, and there was no telling where the thing might end. Romilly said that one young man told him frankly, "I am against your bill, I am for hanging all."

When Clough paraphrased the sixth commandment into

Thou shalt not kill; yet need'st not strive
Officiously to keep alive,

his irony was Christian in its essence. He recognized the fact that there is a deal of murder in the world quite unaccompanied by violence. And Christ will never be satisfied with Christendom until the day comes when life shall not only be secure from violence, but made so rich and large in its opportunities as to be evidently worth a poor man's having. This can not be, of course, without the man's personal consent and effort. But society can exert a large measure of influence upon the conditions. And if space sufficed I should like to indicate what has been done in the way of fostering life's amenities and enlarging its opportunities of culture. It is still "a little gleam of time between two eternities." But every new advance of science and every new experience of religion gives it higher import in the eyes of the Christian man.

*The fourth in a series of five. The last will consider The Church's Sense of Responsibility.

Elijah Kellogg's Notable Career in Boston

By H. Porter Smith, Cambridge, Mass.

I knew Spartacus to the Gladiators when an academy boy in New Hampshire. With its author I became acquainted a few years later, at the rooms of the Boston Young Men's Christian Association. He seemed Spartacus himself. He was in truth the son of a warrior, his father being a soldier of the Revolutionary War. He was also well named—Elijah—for he had the "Spirit and the power."

Distinctly do I recall his quaint manner, strong speech, the genuine fire of his native eloquence. These were the days and months following the revival of 1857-8. Young men in the full glow of their conversion flocked to the rooms in old Tremont Temple. A prayer meeting was held every evening at nine o'clock. Mr. Kellogg was often there. He brought with him from the old Mariners Church, corner of Summer and Sea Streets, the sailors whose shepherd he was. They came sometimes singly, commonly in groups. We saw him marching in like a captain marshaling his men. "Here comes Kellogg with his sailors! Now we shall have a rousing meeting," we thought.

In such a meeting Mr. Kellogg was at his best. If he preached in one of our pulpits he felt obliged to use a manuscript—I suppose to tame his heart of fire, which it did. But turn him loose in a crowd of young men and sailors, let him have the platform at an anniversary of the association, or when he had full swing for the sailors, and he swept all before him. No one could withstand his appeals, and when the contribution box was passed the poor widow gave her farthing and

course, such a man was not always discreet in his giving. There was one notable instance when he would better not have given. It was a loan to a young man who had been one of his helpers and wanted to go abroad. It was quite a large sum and Mr. Kellogg probably borrowed part of the money. The young man has not yet returned from his trip nor paid the loan. As years went by the lender confidently believed he would pay sometime. Thirty years after he was as confident, and undoubtedly as sure when he passed from earth, for Mr. Kellogg could not be pessimistic concerning any young man whom he had once taken to his heart. This, however, was not a typical case, and he found, as he believed, that there was little risk in helping a Christian young man, especially if he were striving for an education.

Besides taking sailors from the Mariners Church to the rooms of the association, he took troops of young men down there to help him in his work for sailors. He called for volunteers for special meetings and every one seemed ready to enlist. They were indeed special meetings. It was then Mr. Kellogg outdid himself. His originality, his quaint humor, his pat nautical phrases, his stories, his prayers and touching appeals kept us in smiles and tears, while rivers of water ran down his eyes. Then by his inspiration how we sang! "What ship is that we are sailing in?" was a favorite song, the refrain being,

Why, it's the old ship of Zion, Hallelujah,
'Tis the old ship of Zion, Hallelujah.

Many of the young men he found at the association who were drawn to him and his work were of exceptional talent, and in the arena of life have been heard from. He encouraged, by word and deed, some of these to look forward to the ministry.

His stimulating influence had much to do in the decision of Rev. Dr. James Powell, whose useful life is so well known in connection with the American Missionary Association. Powell united with the Mariners Church at the age of seventeen, soon after his conversion. He and Kellogg were kindred spirits. In writing of Secretary Powell, Mr. Kellogg said: "I had a noble army of young men that year, as well as other years—earnest and faithful—but he excelled. We used to hold meetings on board the receiving ship Ohio and at the Mariners Hospital. Tuesday evening we went to the nine o'clock prayer meeting together at the Y. M. C. A. We held meetings at a house on Fort Hill before that was leveled. It was a rough portion of the city, and we were often insulted and stoned. I think it was at these sort of meetings that Powell imbibed his love for missionary effort."

When the Civil War broke out the soul of this worthy son of a soldier was all aflame. He had the fire of patriotism as well as that for the salvation of men. War meetings of great enthusiasm were held in Mariners Church. Mr. Kellogg's old Spartan zeal was thoroughly roused

and did good service for the country. It is on record that over 200 men went during the war from our sailor's home into the army and over 600 into the navy. As they went out they carried with them the warm sympathy and encouragement, the prayers and benediction of their pastor. In writing at this period Mr. Kellogg says: "At the commencement of the war there were connected with the Mari-



Mr. Kellogg at Harpswell last summer

ners Church a body of young men, landsmen, who were deeply interested in the conversion of sailors and enjoyed their confidence and affection. Poor and without patronage they enlisted as privates. Five of them have been promoted. They have maintained their Christian character, been active in religious efforts, and thus discharged their duty as soldiers of their country and the cross."

Full of years our friend has gone to his rest. We know he had "wider fame" through his many books, but those with whom he lived and wrought in Boston hold him in loving remembrance for his warm heart, his self-sacrificing spirit, and one whose lips God had touched as with a live coal from off his altar.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, MARCH 22

Mrs. J. L. Atkinson of Kobe, Japan, presiding, spoke of the gift which parents make to foreign mission work in sending their daughters as missionaries, and of the great efficiency of the single women in carrying on work which it would be impossible for the missionary wives and mothers to accomplish. Mrs. F. E. Clark told how the children in her Junior Endeavor Society represented different missionaries, one saying, "I am Mrs. Allechin just for today," and then giving an account of Mrs. Allechin's home and work.

Mrs. Pettie expressed her pleasure in finding herself "adopted" by a girl twelve years old, who writes eagerly for the letters which are to be written her from Japan when Mrs. Pettie returns, also of the gaps found in too many churches where the young people are missing the training which ought to tell for foreign missions all their lives.

Miss Lamson threw some bright lights into the picture as she spoke of the societies where the girls are trained, and which include both older and younger.



Mr. Kellogg as he preached in Boston

the rich man went down deep into his pocket.

He had in supreme measure a passion for saving souls, especially those of young men. He persuaded them and prayed for them—often with his arms around them or one under each arm—with an energy and pathos they could not resist. He was just as ready to empty his pockets for a poor sailor as to pour out his soul in prayer for him. He would give of his small salary to struggling young men. Of

The Home and Its Outlook

Returning Spring

"Return, return!" the unheard cry
Of robins in the upper sky,
As by and long this barren coast,
In March comes up the southern host.

Low-anchored in the tangled swale
I mark them slant along the gale,
At speed, with every feather set
For some more distant harbor yet.

Around me is the mellow lisp
Of bluebirds warbling, and the crisp
Chick! of the sparrow, and the cheer
Of homing robins harbored here.

No forward aspen-leaf or oak
Has through his leathern jacket broke;
The grass puts up a doubtful wing;
The hazel censers coldly swing.

But maple buds, new fashioned
On every stem, are tipped with red.
Green saffron-flushing osiers glow
Above the wakened waters' flow.

Year in, year out, the fire of spring
Burns through its ashen covering,
Bursts up in flower and scent and song,
And drives the laggard March along.

Year after year the birds will fly
Along this same gray, mortal sky.
Praise God I see them and can say,
Another year, another day!

—Philip Henry Savage.

College Presidents Exalt the Home

Attendants upon the notable lectures by college presidents at the Old South Church, Boston, have had the importance of home influence impressed upon them. President Carter, speaking on The College and the Home, declared that the character of a young man may be broadened and deepened by a college training but it can seldom be changed. It has already been formed in the home atmosphere, and what counts more than the discipline of college halls is a devout, self-sacrificing home. President Hyde put emphasis on this same subject when he said: "The family is nearest to a woman, and no amount of church or club philanthropy or the grandest woman's movement yet conceived can make up for neglect of the home. The fundamental duty of the average man is to earn an honest support for the home, and more pleasing avocations should be put aside as temptations." Both men intimated that the parents of today are absorbed in too many outside interests and societies to live intimately with their children. Is this true?

Not With Eyeservice

Two shining examples of everyday faithfulness, recently encountered, are an Irish washwoman and a German tablegirl. The former is a Roman Catholic, rigid enough about refraining from meat on Fridays, yet knowing, after all, where to put the true emphasis. "I have tried all my life to do my work as well as I can. That's my religion," she says. And her employers can always depend on her thoroughness, honesty and cheery good will. The other woman works in a big city restaurant. She is so quick, so thoughtful, so anxious to please, that seats at her table are always in demand. We watched her one day wait on a sick-looking man and saw him brighten up under

her ministrations of food and care. "I feel as if I were de modder and dey were all my children," she confided to us, after attending to the wants of a young fellow with a sad deformity. That beautiful motherliness transforms her humble work and lifts it far above all mechanical, half-hearted, mercenary eyeservice, whether in kitchen, or school, or counting-room.

Martha's Supposed Advantages

BY MRS. C. H. DANIELS

In a chance waking hour of a quiet night Martha came quite unexpectedly and pointed out to me an old matter in a new light. I had awakened with the longing to offer God a pure, spiritual service, free from entanglements. Then the mesh of common duties gathered round and threatened even my soul's standing place. A winsome picture grew before me—it was that simple Bethany home where long ago two maidens grew up, with natures like our own but in conditions how different!

Martha must have developed into rulership over the household. She lacked the sweet cares of children; she could have had no need to take many stitches; there were no clubs to offer instruction, no lectures nor concerts to fill evenings with pleasure. The *ménage* must have been exceedingly primitive, from our modern standpoint. There were losses in these limitations; yet, as affording Martha opportunity for entire consecration to spiritual things, were there not enviable gains?

Moreover—rarely blessed privilege—the Master went in and out of that Bethany home, distilling an atmosphere of peace when he rested, dropping gracious words of wisdom as they talked together. What favored experiences Martha enjoyed! What openings, unknown to us, invited Martha along the tranquil paths of faith in God and whole-souled consecration.

Thus reflecting, a sudden shock came to me at the remembrance of certain words spoken one day by the Master to Martha when "she was distracted about much serving." "Martha, Martha, thou art anxious and troubled about many things!"

Martha, with such a favored setting to her life, under the indictment of anxiety about temporal things? How could she become entangled in so clear a pathway! Yet it was joy to remember that failure even, for out of it Martha spoke and bore me comforting witness that simplicity in outward life is not an essential to consecration of the inner life. So if we Christian home-makers of today had Martha's chance, we might be no better off than we are in walking among the cumbering cares. Indeed:

Consecration depends neither on simplicity nor on complexity of outward circumstances.

It would be strange if the natural, healthful growth of the world, the verdure of humanity in its many varieties, should of necessity hinder a close walk with God. It would be our Father working against his own family interests.

I find, after all, the real trouble to be in the complications within my own soul.

Let that be cleared out of every desire and purpose contrary to the Father's will, let its affections be "set on things above, not on things on the earth," and my inward eye shall surely discover which of the pleasant fruits of life are for me. My own I will gather. The rest are cast away as far as I am concerned. My neighbors have their selections also to make. And it is because I have so many neighbors that there are so many varieties of fruit.

We may even pass on another step and own: Our complex conditions today may be larger helps to consecration of the many than were former simple conditions.

Once the few had privileges. Choice souls there always are who must needs shine in holiness. The many struggled against odds of inconveniences, few helps and meager opportunities. Now these abound in such measure that we need to warn our young people against growing up to "parasitism," the feeding upon others' wisdom to the neglect of their own independent search for truth. Within the extremes are ample pastures for God's flocks. Consecration may become fuller and richer in response to an ever-widening environment of advantages wisely used.

Martha suggested even a third conclusion: There is sometimes more concern about showing consecration to the world than there is about actually being consecrated in God's sight.

Christian women may now take up specific lines of service—in missions, in city slums, in evangelistic work. Whosoever is thus engaged is known of many to be a devoted follower of the Master. Perhaps those who live in quiet homes sometimes long to lavish love and pity in just these ways. And their ways are so ordinary! Their home life in its outward aspects must appear very like that of the neighbor who has never made a like covenant with God and his church. How better, then, are they than the neighbor?

Foolish and slow of heart! Are we not, when in such a frame, more desirous to show our love to God in a prominent way than we are to do God's will in his way? Your friend may be able to go to the slums, your classmate to a college settlement; you have as burning a spirit to do good as they, but you are plainly set in a home. It must be kept sweet and clean; children must be fed, clothed, trained; your own hands must often do lowly services. There must be patience, self-control and cheer, homely virtues, or the dear home may go to pieces. And in God's sight is the friend or the classmate the more consecrated?

I am reminded of a clear woodland stream hid by overhanging verdure from the passer-by. He is sure of its presence because he observes a line of green fresher than any other about. Perhaps his ear catches the silvery cadence of its low singing. Farther on in the open field he sees the stream emerge into the sunlight and hasten on rejoicing until again its way turns among shadows. If God calls our consecration up to the open where men may see, or if it must run along quite hidden, what matter so long as it gives life along its banks?

Closet and Altar

*He was wounded for our transgressions,
He was bruised for our iniquities: the
chastisement of our peace was upon Him;
and with His stripes we are healed.*

So I saw in my dream that just as Christian came up with the cross his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulcher, where it fell in, and I saw it no more. Then was Christian glad and lightsome, and said with a merry heart, "He hath given me rest by His sorrow and life by His death."—*John Bunyan.*

O look what thy sin hath done unto the Lord Jesus Christ; and see if you can love it and take contentment in the commission of it.—*Thomas Hooker.*

The heart of God reveals itself in sacrifice. Would God be more perfect without this self-limitation of love? No, this is his very perfection, that he can stoop so low to save us. In Christ's sympathy and sorrow God stands manifested, for God was in Christ, reconciling the world unto himself.—*Augustus H. Strong.*

"Marred more than any man's," yet there's no place
In this wide universe but gains new grace,
Richer and fuller, from that marred Face!
O Saviour Christ, those precious wounds of thine
Make doubly precious these poor wounds of mine;
Teach me to die with thee the death divine!
All wounds and woes of flesh, once made thine own,
Add color to the rainbow round the throne,
And save from loneliness saints else alone.
Beloved ones are hurrying in, and all
The ground is strewn with blossoms they let fall,
In haste to enter life's high festival.
Heaven beckons me, I press me toward the mark
Of my high calling—hark, he calls, O hark!
That wounded Face moves towards me through the dark.

—*Charles A. Foz.*

All the wounds of Christ send out sweetness—all the sorrows of Christians do the same. Commend me to a bruised brother, a broken reed, one like the Son of Man. The Man of Sorrows is never far from him.—*Robert M. McCheyne.*

PRAYER FOR GOOD FRIDAY

Lord Jesus Christ, who for our sake hast willingly endured the cross that we might live with thee, help us to look with awe and reverent hearts upon the mystery of thy passion. By the sorrows of thine earthly life—the agony in Gethsemane, the betrayal and forsaking, the lingering anguish of the cross—have mercy upon us in our trials and temptations, and help us with true repentance and humility to forsake our sin and follow thee in singleness of heart and glad obedience. Lamb of God, who takest away the sin of the world, grant us thy pardon and thy peace. Upon thee our stripes were laid. By thine obedience unto death the way of life was opened to our feet. Cleanse us of self-love that we may serve thee with entire devotion, and may our lives bear witness to thy love through all our years.

Meadow-Frogs

Ere yet the earliest warbler wakes
Of coming spring to tell,
From every marsh a chorus breaks—
A choir invisible—
As tho' the blossoms underground
A breath of utterance had found.

Whence came the liquid melody?

The summer clouds can bring
No fresher music from the sky
Than here the marshes sing.
Methinks the mists about to rise
Are chanting their rain prophecies.

—*John B. Tabb.*

Peeping Frogs *

BY BRADFORD TORREY

"Can you tell me," asked one of my neighbors, the other morning, "what it is that makes all the peeping in the meadows at this time of the year?"

"Yes," I answered; "it is *Hyla Pickeringii*—Pickering's hyla."

This did not much enlighten him, as I knew it would not, so I went on to say that the "peepers" are called hylas in the books, but are more generally known as frogs—very small tree frogs. Though every one hears them, comparatively few people ever see them; or, rather, when they do see them in the woods or along the roadside later in the season, they take them from their tiny size to be young frogs of the common sort. If they would pick one of them up, however, they would find each of its toes furnished with a small disk at the end, by means of which the creature is enabled to climb trees.

My neighbor seemed glad to learn these facts. Some old man had assured him that the "peeper" was a bug! He knew all about it—had gone into the meadow and caught it. This piece of natural history reminded me of an excellent woman, a school teacher, who once tried to convince me that all this peeping of the early spring was the work of turtles. I expressed my disbelief and even went so far as to say that I doubted whether turtles had any voice. On this point she was fully prepared.

"But it says in the Bible, 'The voice of the turtle is heard in the land,'" she answered; and when I suggested that the writer of Solomon's Song probably meant the turtle dove, she was almost indignant.

My questioner of the other morning told me that he had often tried to see one of the "peepers" in the act but had never succeeded.

It is not the easiest thing in the world, as the common saying is, but it can be done with a moderate expenditure of patience. You must be ready to stand still a long time. The cry will perhaps come up from your very feet, and yet no frog be anywhere in sight. If so, you must turn over the fallen leaves one by one, and sooner or later you will uncover the musician. The little fellow puffs out his throat as toads and most of the larger frogs do while singing, and certainly makes a good deal of noise for a creature of his size. He is fully absorbed and evidently enjoys his own music. And well he may. Spring would hardly be spring if the hylas did not peep.

* Reprinted from an earlier issue.

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The Conversation Corner



EVERY Corner boy knows the family name of the animal who is holding out his friendly paws to us at the beginning of this sentence, as well as that of his fellow-countryman lifting up his voice as well as his paw on the dead tree in the center of the page. But all may not be perfectly sure to what exact species of the Bear family they belong. It was this not-sureness which led to their appearance before you today, and the printing of the letters which bear upon the subject.

Just before the beginning of the present century a Corner family in Chicago sent two calendars for our Labrador children in New Hampshire, one of them containing the picture of the bear in the tree, which hailed from Lincoln Park in that city. Soon after I received from the family a newspaper account of a bear's attacking his keeper (perhaps because his name was Emil Panther!) in that same park. I inferred that it was the calendar bear, and yet the paper called him a cinnamon bear. The ? arose: Is the bear on the tree a cinnamon? The Chicago gentleman thought he was, but added:

From his actions, I think he is a species of red pepper and vinegar mixed!

To make sure I sent to Alfred for the calendar bear and forwarded him to Dr. Long of Connecticut, an expert in the "Ways of Wood Folk" and "Wilderness Ways," whose stories of animal life and adventure the children have read in the *Youth's Companion*, if not in his books. He sends us this nice letter in reply:

Dear Mr. Martin: This bear you send me is a black bear. He is the same droll Mooween that lives up in the woods of Maine and Canada, and that formerly enjoyed himself all over New England. Once he came out of the bushes within twenty feet of where I sat watching in my canoe. I sat still while he sniffed and looked. Finally he stood up on his hind legs so as to see into the canoe. I thought of Br'er Rabbit and lay low. Then he said *woof!* and went into the bushes. I sat very still—a long half hour—for I knew he was watching, and then he came out onto the shore, a short distance below, and stood up on his hind legs to look again. You see he had never met a man before and was curious as a blue jay to know what I was. But he was too timid to come nearer and find out.

Another time I met him face to face on a narrow path as I came back from salmon fishing. I couldn't go back, for it was dusk and the wilderness lay behind me. I couldn't turn to the right, for there was the sheer face of the mountain; nor to the left, for there the ground pitched off fifty feet to the river. And I couldn't go ahead, for there was the bear. Now, will some of your readers please tell me which was the Cornerer? If a Cornerer is one who gets cornered, then put down my name as one. But if a Cornerer is one who corners somebody else, then you ought to adopt Mooween the Bear at once!

Stamford, Ct.

W. J. L.

But what was the rest of the story, Dr. L.? Did the bear eat you up? Or did you entice him home with you? Now, which one shall we "adopt"? All in favor of admitting Dr. Long as honorary member, say *Aye*; contrary minded, *No*; the *ayes* have it. But if you read the

last chapter of his book, "Ways of Wood Folk," beginning with that initial bear above—which Mr. Ginn, the publisher, kindly lends us for this Corner—you will see that Mooween's nose has greatly the advantage of his eyes in making observations of things about him!

When I returned Alfred's calendar to him I asked him if he had ever killed a bear in Labrador, and he wrote this (in a much improved hand):

Dear Mr. Martin: I was glad to get my bear I was afraid he would get lost I saw one black bear, but never shot one father would sometimes trap them he did not let the dogs go with him I like bear meat the best of all Father and mother let me and Rachel drive the horse to church last Sunday all alone I don't feel well So good by love from Rachel and I

New Hampshire.

ALFRED B.

If any Cornerer has an envelope or scrap-book page devoted to *Bears* he may have my cuttings, if he will send George Washington for them. We hope Alfred will soon recover from his grip, and that Dr. Grenfell, when he comes this week,



will be able to call on the children.

I hope there is room now for letters from two of our members in the far West; the last mail brought one from another in the *farthest* West—on the Pacific coast in Oregon.

Dear Mr. Martin: I have not written you for so long I thought I would write you a little letter this evening. I wonder if you have had as nice a winter in Boston as we have had out here in Nebraska. It is equal to Florida or California all the time. We have not had hardly any snow this winter. [Would it not be better to omit that "not"?—Mr. M.] But we don't have any hills to slide down on, so that it doesn't make much difference. My mamma has often told me of the nice times she used to have sliding down the hills in Maine when she was a little girl. I wish I could try it once.

Lincoln, Neb.

MARJORIE S.

Greeting to Mr. Martin and all the Cornerers! I have not visited the Corner for so long I suppose you have all forgotten me, but I thought I would drop in for a minute. My father is a home missionary; he is preaching about seventy-five miles from here, and we only see him for about a week in three months. We called our baby Teddy after the Vice-President, but he says that his name is Teddy *Rosevelt*. Did the Boston Cornerers have any snow this winter? I can see some drifts as high as my head.

Niagara, S. D.

ANNIE C.

(For the Old Folks)

"AND THE LITTLE BIRDS SANG EAST"

Where can I find the poem having this line?

And the little birds sang east, and the little birds sang west.

Burlington, Wis.

W. K.

In Mrs. Browning's poems, the title of the ballad being "Rhyme of the Duchess May." The last two verses are:

Oh, the little birds sang east, and the little birds sang west,

And I said in underbreath—all our life is mixed with death,

And who knoweth which is best?

Oh, the little birds sang east, and the little birds sang west,

And I smiled to think God's greatness flowed around our incompleteness—

Round our restlessness, His rest.

In looking for this quotation I noticed another beautiful poem of Mrs. Browning's, entitled "Victoria's Tears," which Cornerers, young and old, will be interested in referring to. It is founded on the incident that when Princess Victoria was awaked at night to be informed that King William was dead and that she was now to take the throne, she burst into tears and said to the archbishop, "I beg your grace to pray for me." Then falling on their knees prayer was offered for her future life.

She heard and wept—
She wept, to wear a crown!

OTHER QUESTIONS

I should be glad to get the whole of a hymn, of which I remember only a part:

There are many high hills to climb over,

And it seems—

But He who appoints me my pathway

Knows just what is needful and best.

Chelsea, Mass.

Mrs. C. D. W.

Dear Mr. Martin: I am an old Cornerer, or ought to be. I have been a regular reader of *The Congregationalist* always—away back to the time of Mr. Richardson, Dr. Dexter, Horace James, Edward Beecher, etc. I have often thought to ask questions growing out of the subjects introduced by others. Here is one. At a certain time—I think in 1876, the centennial year—Dr. S. F. Smith was asked to add another stanza to his "America," referring to the guidance of the country in later times. I think he did so, and that it was used more or less for a time, but afterward dropped. Can you give the stanza?

Another question refers to a hymn of many years ago—a mother annoyed and hindered in her work by the incessant chatter of her little child, the last lines being,

And the mother sewed in silence on,
For the little hindering thing was gone.

Chelsea, Mass.

R.

Any such addition to "America" must have been for temporary use only, for copies of the hymn prepared by the author—I have just seen one hanging in a public library—do not contain it.

... I venture to ask through the Conversation Corner if any one can give the full poem, which used to be in some school reader, these being the only lines I can recall,

I'll go and peep at the pimpernel,
And see if she thinks the clouds look well.

Baltimore, Md.

Mrs. S.

... I have long wanted to ask for a poem read to me when a child, beginning,
Pride, ugly pride, is sometimes seen,
In haughty looks and lofty mien;
But oftener it is found that pride
Loves within the heart to hide,

O. C. H.

Mr. Martin

The Risen Life*

I. Its Basis

BY REV. A. E. DUNNING

The gospel of Christ is the tidings of a new life for the individual. In a single conversation he likened its beginning to a new birth. Theologians have made that interview with the Jewish rabbi the basis of a doctrine, calling it regeneration. The apostles, it is true, made use of that figure to describe the new life of believers. But their chief message was of death and resurrection. They taught that men must die to self and rise to Christ. They must put off the old man and put on the new man. They are burdened with this body, which is a temporary house to live in, and the believer would lay it aside, to be clothed upon with our house which is from heaven, "that what is mortal may be swallowed up of life." The process is always going on. The outward man perishes—the inward man is renewed day by day.

There is a broad, clear line between the new life and the life which is separated from him. But the figure of a new birth to describe it has long been overworked. Many, especially young persons, have been as much perplexed by it as Nicodemus was. It would be well if the word regeneration should for a time be forgotten and its place in the Christian's vocabulary should be taken by the word resurrection. It is surely of divine guidance that the study of millions in the Sunday schools for the next three months will be directed to the resurrection and its effects on mankind.

It is a long way from that dawn of the first day of the week, when a few women had a vision of angels in a tomb just outside of Jerusalem, to the Apostle John's vision of the new heaven and the new earth, with which this series of studies is to close. To traverse it thoughtfully and prayerfully will be a rich experience. The first thing to emphasize is that the source of Christianity is the risen Christ. "If Christ hath not been raised, then is our preaching vain; your faith also is vain." There would be no reasonable hope for a new heaven and a new earth, if there had not been a resurrection in Jerusalem more than eighteen centuries ago. The whole of Christian faith and life takes its start from some obscure facts which we are to trace in our study of the next few weeks. The first of these facts, which are only an introduction to what is to follow, are:

1. *The dead Christ.* The disciples of Jesus believed that he would live—at any rate, till his work in delivering the nation was done. But the gospel records, though written long after they knew the meaning of the resurrection, show how completely they failed while he was on earth to comprehend the "eternal life" of which he taught them so much. The contrast between the tone of their sayings in the gospels and of their preaching in the Acts and their words in the Epistles, as affected by the resurrection, is an irresistible proof that the resurrection of Jesus is a fact. When he died, their

hopes died. The Roman soldiers who conducted his execution satisfied themselves that he was dead. So did Joseph and Nicodemus, who prepared his body for burial and laid it in the new tomb. Joseph himself rolled the stone against the door, and the Pharisees sealed the stone with the guard Pilate sent with them.

2. *The first news of the resurrection.* None of the friends of Jesus expected that he would rise from the dead. The women came in the dawn of Sunday to complete the burial of the corpse. The other disciples did not think it worth while to come to the town. The women found the tomb empty. All the accounts agree on that. All agree, also, that those who came saw one or more figures clothed in white at or in the tomb. To some they appeared as young men, to others as angels. But they brought to all the same message—"He is not here, but is risen." That is the one fact which is transforming the world. The evidence of it is in the presence of the risen Lord, what he has done and is doing. We rest firm on that. The accessories to the event are picturesque, but they do not obscure the fact. Matthew says the women ran with great joy to bring the disciples word. Mark says they went away frightened and said nothing to any one. Luke says they were impressed with the words of Jesus which the men in white clothing recalled to them, that he would rise the third day, and they went and told all these things to the apostles. It is not strange that the stories of that first sight of the empty tomb and of the needs of the resurrection should seem confused. Above all the excitement of that wonderful hour one fact has ever since grown more distinct and momentous—Jesus is risen.

3. *The unbelief of the apostles.* The fact of the resurrection of Jesus could not at once be apprehended. The accounts of it have been believed by some to be due only to the hysterical imagination of women. Renan thought so and rested the whole story on Mary's ecstatic feeling. The apostles thought so at first. They anticipated the doubts of later ages. It takes time for the mind to adjust itself to new ideas. Only two of the eleven apostles were enough impressed by the news the women brought to go to the tomb. Only one of them believed that Jesus was risen, when he saw that the tomb was empty. That such men were afterwards convinced of the great fact strengthens our faith.

But their testimony in words is only a small part of the evidence of the resurrection. They saw the Father when they saw Jesus, before he died. But they did not know what they were seeing. They grew to see a human life immortal by being with Jesus after he had risen from the dead, and they grew to understand the meaning of the lives united to him. That made impressive the events of which they spoke, connected with his resurrection. Our experience with the risen Christ, our vision of his transform-

ing work in the world, make his resurrection real to us. But for that the facts recorded would seem as idle tales to us as they seemed to the disciples.

It is such an experience that moved Phillips Brooks to say: "He is alive! What are you fearing death for, O man? O, if we could lift up our heads and live with him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud and the letting of the life out to its completion!"

The Church Prayer Meeting

Topic, March 31-April 6. Christ's Death and the Divine Law. Rom. 5: 12-21; Eph. 2: 11-18.

His death made Jesus the representative man. Made possible inward sympathy with God. Would his life without his death have sufficed?

[See prayer meeting editorial.]

The Zoar community in Ohio has dissolved and partitioned its property among its 136 members. The rich Harmony community in Pennsylvania has practically died. The Ruskin community in Georgia is taking steps to dissolve. Civilized man prefers to live independently and to be supreme in his own home. Experiments in communism recur often enough to demonstrate its impracticability.

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*The Sunday School Lesson for April 7. Text, Luke 24: 1-12; Matt. 28: 1-8; Mark 16: 1-8. International Lesson, The Resurrection of Jesus.

Old Bowen's Legacy*

By Edwin Asa Dix, Author of "Deacon Bradbury"

CHAPTER XIII. TREASURE-TROVE

As Coe jogged off, that night, setting out with lantern alight for his dark ride homeward, he felt a certain contempt for an audience that had been so easily fooled and in part genuinely startled by such a facile illusion. He had been able from his position to see also how several of the other tricks were done, and they seemed to him absurdly simple. But the audience had been undeniably held and satisfied, and Franco's receipts must have been gratifyingly ample. The professor's five-dollar bill, duly tendered at parting, lay crisp in Coe's pocket, along with the remaining proceeds of his day's small trade; and as he abstractedly shook the reins along his horse's back, he felt that the magician's business was not such a bad one, after all, and found himself not sorry that he had happened to encounter this particular exponent of the profession.

He had driven about two miles along the Hingham pike leading to Felton, when he discerned, in the dim light thrown ahead by the lantern, a small figure trudging slowly forward on the road. He quickly overtook it. To his astonishment, he saw a small, big-eyed, black-haired girl, who halted at the approach of his wheels and ran imploringly to the side of the wagon.

"O, please, please take me up, mister," she cried, in an imploring little voice. "I'm so frightened, all alone here by myself; an' I've walked a whole lot, an' I don't know where I'm going, or what I'm going to do, or anything."

The voice ended in a sob.

Garrett Coe, amazed, was out of the wagon at the word, and his arm was around the child. His voice sounded unwontedly tender as he spoke.

"What's th' matter, little one? What're ye doin' out here all alone at this time o' night?"

"I'm running away," said the disheveled little figure, confidently, yet with determination.

"Runnin' away?"

"Yes, I am. Papa'd gone out for the evening, and he didn't lock the door, an' I just put on my shoes an' coat an' things an' ran downstairs an' out of the hotel, an' nobody saw me."

"What're y' runnin' away fur?"

"Papa frightens me so."

"Who is y'r pa? What's y'r name?"

"Julie B. Joline," she said, with quaint precision.

Coe did not know the name.

"What does y'r pa do t' ye?" he asked.

"He gets crazy an' comes in an' hits me."

The farmer felt a blaze of indignation, and the protective instinct rose within him. He sat down on a roadside stone and took the little girl on his knee. It was a strange and sweet comfort to him to feel her trustful clinging.

"Tell me some more 'bout him," he urged.

But the child would tell very little. She seemed apprehensive and thoroughly

unnerved at the mere mention of her father and could hardly be brought to talk of him. By dint of questioning Coe learned that they did not live in Hingham, but were staying there at the Hingham House for a time, and that the man had occasional violent fits of insanity or passion—Coe could not quite ascertain which—when he would lock himself, with shrewd promptness, in his rooms, where he was secure from outside observation, and would terrify his timid little daughter with strange ravings. Often he would even beat her. She showed Coe some ugly wales on her arm. The child had made previous but unsuccessful attempts to escape, and tonight had stolen desperately out again, speeding fearfully along over the turnpike, with no guiding impulse save a growing and overmastering fear.

The very bringing up of the matter distressed the poor child the more, and she began to cry convulsively. Coe wanted to ask again who the father was and what was his business, but she was clearly in no state to answer. He felt himself in a dilemma. It would be sheer cruelty to return the little one to her parent, at least in her present condition of excitement and fright, and he could think of no acquaintances in Hingham to whom he could take her. On the other hand, he was scarcely prepared to kidnap or abduct her. Yet as he sat with his arm around the child, trying lamely to reassure her, that strange joy in her trustfulness stole again upon him. He knew nothing of the father, but clearly the man was no fit parent. A swift resolution came to him.

"Well, now," he said, comfortingly and with decision, "I'll tell ye. You git up into th' wagon 'long o' me, an' I'll take ye t' my house—f'r a while, anyway. 'Tain't much of a house, an' I live all alone, but I've got a daughter thet'll jest love t' come over an' look after ye."

"Papa'll hunt for me."

"Let him hunt," returned Garrett, with a grim chuckle. "He won't find ye f'r a while, thet's sure; we'll keep it secret. An' when he does we'll hev Lawyer Clark see ef he's got th' right t' take ye, seein' he treats ye like thet."

Coe had for the time resolutely put aside the, to him, important questions of ways and means of providing for this new charge. His heart was strongly stirred. The child was tired out with the excitement of her escape and the long walk. As he lifted her up and swung her gently into the wagon, he felt a tender, defiant sense of proprietorship in his "find," and an impulse to hold her against all the world. He had so little now. She fell asleep on his shoulder as he drove on. He determined not even to question her further for the next few days, but to give her little mind a chance to rest from its terrors and feed itself on new scenes and thoughts.

When he at last unlocked the door of his dark, still house, it was with the feeling that a ray of light and life had unexpectedly entered again.

CHAPTER XIV. THE CATASTROPHE

The Friday evening of the advertised performance had come. For two days the multicolored posters had adorned the Felton barn-sides, and a generous pile of hand-bills with fuller particulars had been distributed among Felton homes and scattered about on the store counters. Tom Secor had attended to all this, and in addition had made the arrangements for the hall, and had seen to the lighting and seating, and the few local properties required by the professor's instructions. Coe had taken him freely into the secret, going down to his shop, quietly and unobserved, on the evening following the return from Hingham. The carpenter also agreed to act as the prestidigitator's assistant behind the scenes, Coe giving him directions about fitting in the door and partition at the back of the stage for the final trick, and explaining how it was performed.

Little Julie had made herself instantly and confidently at home in her new surroundings. 'Vinie, who came over daily now, and who indeed would have come home to stay if her father had not opposed it on her own account, was immeasurably astonished to see the newcomer, on the morning after Coe's return from his trip. She took the child at once into her affections, and fitted her out delightedly from her own small wardrobe. Coe told her all he knew of the circumstances of the escape. 'Vinie was rather aghast at first, but the spirit of adventure took possession of her as it had taken possession of her father, and they agreed that for a while at least the child should be held against all comers, and the whole occurrence kept a secret—the Wheelers alone being told of it. They also agreed that it was wise not to harass Julie with further questions at present. She visibly shrank from the topic, and was happy only when able to forget it. Garrett felt that he had learned enough to warrant him in the course he was pursuing, and if not, he did not very much care, saying to himself determinedly that he would pursue it anyway.

There came no rumor from Hingham, through the stage-driver or otherwise, of a lost child. Whoever the father was, he was keeping quiet. Probably he had been through this experience before, and, not being greatly worried, found it better to bide his time and carry on a still hunt than to raise a hue and cry and possibly bring out the facts regarding his abuse of the child and his own condition of mind. At all events, Julie remained unmolested, and she developed a quick and demonstrative affection toward her new protector.

The latter's indignation over the child's ill-treatment waxed rather than waned, as he saw how she blossomed out in this change of atmosphere. He felt a growing willingness to defy her father openly, if the latter should turn up, and less and less concern as to guarding the secret of her whereabouts so sedulously.

Garrett Coe's full name, as the central figure in the *finale* of the approaching ex-

* Copyright, 1901, by Edwin Asa Dix.

hibition, had of course been conspicuously blazoned forth by the posters, and the news had speedily spread among the more distant farms. The professor had reckoned more shrewdly than he knew. Everywhere the surprise and interest were immense, and many a family that ordinarily might not have thought of coming to the performance promptly determined to do so. In fact, there were few, whether or not able to afford it, who would willingly stay away. Public opinion had much softened toward Coe; but there were still many who were prepared to hiss him, as against those who would applaud.

'Vinie and the Wheelers, the only persons with whom he came in contact in the interval, were of course astonished when he told them of his agreement, as he made a point of doing before the bills came out. He gave his reason; and while the three felt a little dismay at the idea, they rather welcomed anything which would take him once more among his fellowmen, and they offered but slight remonstrance.

On the evening announced, Coe, with 'Vinie and his newly adopted charge, had just finished supper in the kitchen, when there was the sound of wheels, and a minute afterward some one came around the side of the house, and a knock was heard at the door. 'Vinie had come over from the Wheelers' for the meal, bringing with her a generous contribution of mutton chops, which she broiled with artistic finish, and bringing also a delicious loaf of fresh white bread and a pat of new-made butter. Her father relished the meal almost as much as he had relished the one at the Central Hotel in Hingham. At the knock all started. 'Vinie discreetly hurried Julie out of the room, and Garrett, after a moment's pause, unwillingly opened the door. The visitor proved to be Monsieur Franco himself.

"Hullo," said Coe, admitting him rather ungraciously. "I thought y' said y' was comin' over a little later an' was goin' t' drive right t' th' hall. How'd y' know y'r way up here?"

"O, I knew ze way—zat is," explained the professor, "ze driver he find ze way. I sought better I come here first and see from you eef all is right. I haf had supper," he hastened to add, with a glance at the scanty remaining fragments on the table.

"O, everythin's all right," answered Coe. "It's all fixed jest as you wanted, an' I don't see why it shouldn't go off all straight. We'll drive down t' th' hall right now, ef y' say so, an' look things over."

"You haf cheeldren, eh?" asked the newcomer, his restless black eyes noting the three chairs around the table and a child's frock lying on another across the room. "You said you lived alone, is it not?"

"I do live alone—or rather, I did. My daughter lives near, and she comes in once in a while."

"And zis is your daughter's?" asked Franco, with satire, going over to the distant chair and picking up the frock.

"No, it isn't," said Coe, bluntly. "Thet belongs t' a child I found runnin' away fr'm Hingham, an' I don't keer who knows it."

"I did not know a child vas run away from Hingham."

"Well, there was—th' night I was drivin' back fr'm your show." Coe briefly detailed the circumstances. "There's no use makin' any secret of it. I couldn't keep her in hidin' all her life. But her father'll hev hard work gittin' her back, I c'n tell ye."

"What is his name, eh?"

"Joline, she said."

"I do not know ze name," said the professor, musingly.

"He's a brute, anyway. Think of his goin' crazy, like she says, an' beatin' her! I'll hev the law on him ef he tries t' git her away fr'm here, and we'll clap him in th' jail or th' asylum, I don't keer which."

The Frenchman gave one of his shrugs, and turned to another topic.

"Haf you secured a good assestant?" he asked.

"Fast-rate—Tom Secor, th' taown carpenter. Couldn't be better. Door all made, pegs in, bolt on, an' everythin'—though I can't see why y' wanted a bolt. I've showed him his part like a book."

"Good! An' ze takin' ze tickets?"

"They've been sellin' at Reed & Kemble's. Tom's got Peter Merritt t' sell an' take at th' door."

"He is honest, eh?"

Coe laughed. "I reckon so. Folks don't thieve much in these parts. They hev their faults, but I guess stealin' ain't one of 'em."

The professor produced three more five-dollar bills.

"Zis is for you," he said. "I am honest, too, eh?"

"Looks so," returned the farmer, pocketing the money. "Well, now, s'pose we start down right away, an' give ye half an hour or so at th' hall t' make sure everythin's all right."

"Zat is good. Wait."

The professor went out to his conveyance and returned with a bundle.

"Here is ze coat an' pants an' gloves you will wear," he said. "Zey will fit quite well. You will put on ze coat and pants now, eh?"

"All right," assented Coe, and he took the bundle and went upstairs to put the garments on. His boots he had already blacked, and when he had donned a clean shirt with turn-down collar and black tie and had put on the black frock-coat and dark trousers, he felt quite oppressively dressed up as he appeared before the admiring 'Vinie. 'Vinie was to take Julie over to the Wheelers', where the child would be left in charge of their help for the evening. Bruce, who was a little older, was to go with the rest to the entertainment. Coe went down-stairs again, after they had exchanged a few words about the evening, and found the professor just re-entering the kitchen from outdoors with a dipper of drinking-water in his hand.

"I had much thirst," the visitor gracefully explained, "and zere was no water left on ze table, so I go out and help myself from ze bucket at ze well."

"I'm glad y' knew th' way," responded the farmer. "It's good water I've allers hed here. Now, ef y're ready, we'll go."

He took his old wide-brimmed, black felt hat, and the two left the house and went out to the buggy waiting in the

road. There was a driver from Hingham, and the floor and the rear of the box were taken up with various bundles and packages containing the conjurer's properties. The two men squeezed into the seat beside the driver, and they all drove down to the hall, where they found Secor, and where there proved to be plenty to arrange and attend to during the final half-hour.

[To be continued.]

Our Readers' Forum

No Magic in the Twentieth Century Idea

The editorial in *The Congregationalist*, March 9, on The Delayed Revival, was suggestive. I share the "disappointment" in not seeing more "signs of the revival which many hoped would be ushered in by the new century." But may not the failure of each minister and each church member earnestly to seek a personal revival be a reason why "two months of the new year have passed without any profound movement of the Spirit?" If each one had earnestly prayed the prayer, "O, visit me with thy salvation!" "God be merciful to me the sinner!" would there not be more audible signs of the Spirit's coming or presence? The absence of a general revival proves the absence of a general humiliation before God. Has there not been an idea of a weird charm connected with the name of "the twentieth century," as if there were sure to come with it some great demonstration of glory from heaven? The attitude of the churches recalls the time when it is said that all the inhabitants of the globe agreed to shout at one and the same time. But all were so eager to hear the great sound that everybody on the earth stood still and listened, with the exception of two humble individuals.

Can any "ethical revival" meet the exigencies of the case? Ethics is not Christianity, and no ethical revival will amount to much unless preceded and sustained by revivals of religion. Ought not the pendulum of prayer and effort to swing again to the other side? A hundred years ago it was the chief aim of the church to have the soul fitted for the hereafter. Now the prime endeavor seems to be to make man as fat and flourishing for this world as possible. Must not the old question come again to the front before there can come much of a revival of religion, "Where are you to spend eternity?" God and sin and the soul and eternity are as real now as a century ago. Why ought they not to be as solemnly and urgently presented?

T. S. B.

A Present Day Polity and an Order of Service

I would express satisfaction with two points you emphasize in last week's issue, which I have long felt were vital to the growth and prosperity of our beloved church—the need of some general supervision of the churches, and a form of service, including some prayers in which all shall take part. Ministers do not so well as others perhaps realize the objection of the younger generation to worshiping by proxy, having the minister do it all. One can join in prayer in public better by joining in saying the words.

If the young people can have these opportunities in the church in which they were born they prefer to stay in it; if not they are more attracted to the Episcopal Church. I have felt jealous for our own church and have wondered if the fathers would feel the need of the time and yield to it. All in middle life remember the first step in introducing congregational singing and later responsive reading, but the people wish for still more participation in the service.

I rejoice that you are seeking to reach a higher ideal.

E. L. J.

The Literature of the Day

A Critic on Criticism

Prof. George Saintsbury, of the University of Edinburgh, is the critic, and his book is the first of three which are to form a work called *A History of Criticism and Literary Taste in Europe*.^{*} The special portion of this large field covered by this first volume is classical and mediæval criticism. It is an attempt to occupy an almost empty field, inasmuch as, among all the volumes dealing with criticism, next to none undertake to cover the whole ground in a comprehensive, scientific manner. The author distinctly discards the rules and canons followed in Biblical criticism as inappropriate for his work. He does not deal with examinations of comparative readings, but undertakes to show what it is that makes literature agreeable and therefore good. Nor does he pay much heed to editors and commentators, but confines himself mainly to the actual texts of authors.

The volume includes three books. The first treats of Greek criticism, the second of Latin, the third of mediæval. The method, and, to some degree, the substance, of each successive author is analyzed and his contribution to the sum and science of criticism is pointed out. Considerable acuteness of appreciation is exhibited, as well as an impartial judgment. Each book closes with an "inter-chapter" or two, a summary of what it has contained. They remind one that in Greece criticism grew out of a strong tendency to philosophize working upon the earliest documents and out of the invention of the art of rhetoric, or persuasive composition. The prominence of oratorical literature, the unfortunate result of the accidental lateness of prose fiction, the impossibility of attaining precisely the Greek point of view of some rhythmical and verbal matters, our indebtedness to Greek for developing a sense of literary proportion and a grammatical symmetry which have rendered its grammar at once flexible and definite, "the pattern grammar of the world," and other facts are duly set forth, and the conclusion is that, in spite of all to be said in its behalf, the Greek point of critical view needed to be enlarged, extended and in some respects corrected.

The Latins had the great advantage of being able to compare their literature with that of the Greeks. Indeed, early Latin literature was largely modeled upon Greek, and a certain lack of independence is obvious throughout the Latin. Moreover, the oratorical tendency was quite as marked among the Romans as among the Greeks, and there is very little really excellent literary criticism among the Romans. They were hampered by the power of tradition. Professor Saintsbury declares that the Latins had the criticism which they deserved, which the conditions of their classic literature made necessary, and which, in fact, really was most useful for them and for their posterity. Indeed, he goes so far as to assert that, if the Middle Ages could have appreciated Greek and Latin literature critically, they would have been rather

hampered than helped in their own great work "of, assimilation, of recuperation, and, not least, of dream."

The chief value of the mediæval literature lay in its comparative freshness and independence. It practically created the story. It assumed a new attitude toward religion and love and it made new and free use of allegory. It gave to the world the romance and practically a new drama. But although it provided new critical material lavishly, it accomplished little in the way of really valuable criticism. Its critics continued to commit the errors of their classical teachers. They assumed the stationary state of literary kinds and qualities, exalted classical literature and looked down upon mediæval. But their contribution of new kinds of literature supplemented the value of the conflict of the two streams of tendency in the Latin and of the preservative merit of the Greek, so that on the whole the world has been the better off.

Professor Saintsbury's style is enjoyable, but would be more satisfactory had he refrained from using so many other than English words. Yet he has written for a class of readers who fairly may be expected to need little consideration in this respect. If the two other volumes of his work equal this in merit, it will take and keep a high rank.

The Stone Lectures for 1900

The Stone foundation is at Princeton Theological Seminary, and the lecturer last year was Prof. F. H. Foster, of the Pacific Theological Seminary. *Christian Life and Theology*^{*} is the title of the volume containing his lectures and his special theme is the contribution of Christian experience to the system of evangelical doctrine. Christian experience of course is not assumed to be the only, or the chief, source of doctrine. It is not a substitute for Scripture. But it has testimony to offer as to doctrine of which hardly enough has been made, which confirms that of Scripture, and which possesses peculiar pertinence in view of the trend of much of current religious and theological thought.

Of late much has been said and written about the Christian consciousness, but as to what the term means precisely there has been some difference of opinion. It is a purpose of the author to promote the careful, exact study of it, for it is practically identical with Christian experience. To present in a new form the old Protestant argument for the Scriptures from the testimony of the Spirit, and to indicate the true place of church history in determining the voice of experience, are included also in his purposes. He rightly insists that the history of Christian doctrine ought not to be a collection of mere annals, but one of materials for assisting men and ascertaining the mind of the Spirit and the truth of God.

His aim therefore is constructive. He finds the ultimate element of Christian experience in the permanent choice of duty as such. The doctrine of God is an

outcome of experience. Experience gives us a perfect source of doctrine in the Bible, and the experience of the church confirms that of the individual. Experience of the knowledge of Jesus Christ proves him to be God. The relation of experience to the atonement, to sanctification and even to the development of the church is similarly enlightening as it is studied. If we are true Christians we do know God and his essential truth in our own experience, and therein we have an assurance which cannot be disturbed.

Professor Foster is much in sympathy with the Ritschlian school of German theologians, although he criticises some of Ritschl's positions sharply. There are a special simplicity, a freshness and a vigor in his discussion which give it much power. It cuts loose from traditional methods, but only to confirm fundamental truths by a comparatively new way of approach and with added effect. No other English-speaking theologian has presented the experiential side of Christian theology more ably and impressively.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

Christian Life and Theology. By Prof. F. H. Foster. pp. 286. F. H. Revell Co. \$1.50.

The Religious Spirit in the Poets. By Rt. Rev. W. B. Carpenter, D. D. pp. 247. T. Y. Crowell & Co. \$1.50.

Very interesting and suggestive. The author, the Bishop of Ripon, in England, unites wide and thorough culture with genuine spirituality. He is peculiarly fitted to interpret the great poets. In these twelve papers he points out the kinship between religion and poetry, discusses religion and literary inspiration and the genuine and superficial religious element, and makes particular studies of Spencer, Marlowe's *Faustus*, Shakespeare's *Tempest*, Milton's *Comus*, The Ancient Mariner, Tennyson and Browning. He is discriminating and cautious, but brings out aspects and values often unappreciated. Many readers will thank him for so helpfully leading them to a better comprehension of their favorite poets.

Character-Building Thought Power, Every Living Creature, The Greatest Thing Ever Known. By R. W. Trine. pp. 51, 85, 82. T. Y. Crowell & Co. Each 35 cents.

Three thoughtful, useful little books, already favorably known, republished neatly as *The Life Books* and sold together in a box. They present sensible, inspiring views of life and duty, are practical and will benefit the young especially.

Protestant Missions in South America. By H. P. Beach, etc. pp. 239. New York Student Volunteer Movement for Foreign Missions. 50 cents.

A text-book of much value. Mr. Beach has been aided by Canon F. P. L. Josa, Prof. J. T. Hamilton, and several others. It is the only comprehensive work on its topic, is up to date, represents six denominations, is the outgrowth of actual experience and observation, and is packed with important facts. It shows how important a work Protestantism is doing in South America and indicates the lines along which progress in enlightenment is to be made. A useful bibliography with tables of statistics, etc., is appended.

FICTION

The Curious Career of Roderick Campbell. By Jean N. McIlwraith. pp. 287. Houghton, Mifflin & Co. \$1.50.

The reader is made participant first in the struggle of the Jacobites and Whigs in Northern England and Scotland a hundred and fifty years ago, and then in the warring of the French and English in Canada and the Hud-

* Dodd, Mead & Co. \$3.50.

* F. H. Revell Co. \$1.50.

son River region in this country a few years later. The romantic narrative has its background of historic events and the author has depicted all her characters, whether Scots, English, French, Dutch or Indians, with skill and success. It is a well conceived and well written story, of ever increasing interest and having special features of merit.

Kings End. By Alice Brown. pp. 246. Houghton, Mifflin & Co. \$1.50.
Originally published in *Lippincott's Magazine* entitled April Showers. A story of rural, homely New England, of strife and reconciliation in both religion and love. More pathetic than cheerful, and with more of eccentricity in it than of the common sort of sane, shrewd and wholesome New England character. But keen and true in many points.

A Pillar of Salt. By Jennette Lee. pp. 255. Houghton, Mifflin & Co. \$1.25.
A realistic New England story. An inventor's peculiarities and the trials in which they involve his family are portrayed. The homely, rustic life and language are made unusually, sometimes almost startlingly, distinct. An element of tenderness and trust in God and man pervades the story, coming to the surface now and then, and the book leaves good impressions. It is uncommonly able and entertaining in more than one way.

John Charity. By H. A. Vachell. pp. 356. Dodd, Mead & Co. \$1.50.
A picturesque, romantic and at times tragic story of the California of some sixty years ago. Written with power and fire. Strong in personal characterization and in the portrayal of public events. Has historical as well as dramatic value.

The Shadow of a Man. By E. W. Hornung. pp. 221. Chas. Scribner's Sons. \$1.25.
The scene is in the interior of Australia. The ranch life is made distinct and picturesque. The plot is simple but striking and its development to a fortunate outcome exciting and touching. Light reading but very readable.

A Cabinet Secret. By Guy Boothby. pp. 329. J. B. Lippincott Co. \$1.50.
Should have a more apt title. Assumes an Anarchist plot to capture or kill members of the British ministry and other high officials at the outbreak of the Boer War and its attempted execution. Daring in conception and well told.

The Light of the World. By Herbert D. Ward. pp. 57. Houghton, Mifflin & Co. \$1.00.
A short but striking story, apparently for Easter. Novel and bold in conception, reverent and tender in manner, and written with graphic force. Deserves to be read widely.

MISCELLANEOUS

A History of Criticism and Literary Taste in Europe. By Prof. George Saintsbury. pp. 499. Dodd, Mead & Co. \$3.50.

Highways and Byways in East Anglia. By W. A. Dutt. pp. 412. Macmillan Co. \$1.50.
The narrative of one who primarily writes as an archaeologist and explorer and secondarily as a bicyclist. The delightful region is delightfully described. Scenery, history and natural history, studies of character, quaint episodes of the dim past and modern peculiarities of place or person all are blended into a rambling and scattering yet picturesque and captivating record, which one reads eagerly. The book would be a pleasant companion in a tour through the region. Mr. Pennell's pictures, when good, are charming. But not a few are careless and poorly drawn.

Walton's Lives and the Complete Angler. pp. 497. Macmillan Co. \$1.50.

In the very handsome Library of English Classics. The lives are those of Dr. Donne, Sir Henry Wotton, Richard Hooker, George Herbert and Bishop Sanderson. The fascination of *The Complete Angler*—the spelling is modernized, by the way—is greater than ever in so tempting a dress.

Elements of the Theory and Practice of Cookery. By Mary E. Williams and Katharine R. Fisher. pp. 347. Macmillan Co.

Prepared by request of the teachers of cookery in the public schools of New York city. For beginners, and combines features of a working guide for the kitchen laboratory with those of a handbook for study and reference. Intended to supplement instructions of a teacher. Simple, practical, clear and sufficiently comprehensive. Has illustrations and is printed tastefully.

A New Way Around an Old World. By Rev. Francis E. Clark, D. D. pp. 213. Harper & Bros. \$1.50.

A very pleasant, enjoyable account of "Father Endeavor" Clark's recent journey through China and Siberia to Russia on his last trip around the world. Unpretending but graphic and entertaining. He does not believe that the trans-Siberian railroad can be made dangerously available by Russia for some time to come. The book is well illustrated.

The History of Medicine. By F. R. Packard, M. D. pp. 543. J. B. Lippincott Co. \$4.00.
Comprehensive and well written. Of interest and value to the general reader as well as to the medical profession. Deals with medical history and education, hospitals, legislation, etc., and has a chapter on the Discovery of Anæsthesia. Claims that Dr. Crawford W. Long actually made the discovery in 1842 and Dr. W. T. G. Morton demonstrated its value to the world.

California's Transition Period, 1846-1850. By S. H. Wiley, D. D. pp. 160. Whitaker & Ray Co. \$1.00.

A useful record of a vital period in the history of an important state. Carefully studied and lucidly written.

Wasps and Their Ways. By Margaret W. Morley. pp. 316. Dodd, Mead & Co. \$1.50.

Popular and delightful in manner but full of accurate expert knowledge of its topic. Reveals the very great and unfailing interest of natural history, especially in a comparatively unfamiliar department. The value and use of wasps might well have been explained more fully, but the fact that their nature and habits form so interesting a subject of study is itself a warrant for their existence. There are numerous and excellent pictures. In all respects the volume is most attractive.

The Woodpeckers. By Fannie H. Eckstorm. pp. 131. Houghton, Mifflin & Co. \$1.00.
Science made popular. The author has put the facts about these familiar birds into a pleasant form and every reader will take special interest henceforth in studying them. Just the book for children and young people. Well illustrated.

New York in Fiction. By A. B. Maurice. pp. 231. Dodd, Mead & Co. \$1.35.
Unusual and the more entertaining. The author has made a long list of houses, parks, corners, etc., in New York city and its immediate vicinity which have been mentioned in literature and the allusions to them. Although it is quite miscellaneous and its contents are strung together somewhat loosely, it makes a most readable volume. Many pictures ornament it and the reader is given a tour of discovery and enjoyment with no effort.

A Satchel Guide for the Vacation Tourist in Europe. By W. J. Rolfe, Litt. D. Houghton, Mifflin & Co. \$1.50.

The current edition of this reliable book, probably the best condensed guide-book ever published to the ordinary route of one's first European tour. Will go into a man's overcoat pocket. Has been steadily improved since its earliest appearance in 1872.

Notes

The late Prof. Max Müller's widow proposes to write his life. Longmans, Green & Co. will issue it.

Rosa Nouchette Carey's latest story, *Rue with a Difference*, recently noticed by us, is very popular in England. In January only one other book surpassed its sales.

Lovers of rare and precious books should keep in mind the forthcoming sale, by C. F. Libbie & Co. in this city next month, of the library of the late F. W. French, one of the finest of the smaller collections in this country.

Dr. T. L. Bradford of Philadelphia is compiling a bibliography of the state, county and town histories which have been published in the United States. He also is stated to be ready to purchase any such work not yet in his possession.

It is the improvement in typography chiefly, says the London correspondent of the *Book Buyer*, which has kept up the price of editions of the works of the late William Morris.

This improvement has been very marked since the century came in.

The Monthly Bulletin of Books added to the Public Library of the city of Boston has been reprinting in its last two or three numbers James Winthrop's *Journal of a Survey in 1791 for a canal across Cape Cod*. It is especially timely just now and is full of interest.

Sir John Tenniel, who has just left the staff of the London *Punch*, published his first cartoon therein on Feb. 1, 1851. Since then 2,500 pictures by him have appeared in its columns. Of course they have varied greatly in quality but some have been very keen and amusing.

James Warrington of Philadelphia is preparing a facsimile series of famous musical pamphlets. The first is to be Beissel's *Treatise on Music* with a literal translation. The second will be a monograph on the famous Bay Psalm Book. He also is preparing a bibliography to be called *Short Titles of Books Relating to or Illustrating the History and Practice of Psalmody in the United States, 1620-1820*.

In the Southwest

Good sense triumphed over arbitrary geography in an arrangement whereby Western Missouri and Eastern Kansas Associations combined forces for a conference held March 12-14 in First Church, Kansas City, Mo.

Forty ministers attended, and there was a generous representation of laymen from churches within a radius of fifty miles. The practical purpose of the meeting is indicated by the subjects considered: Shall the Dead Hand Rule the Churches' Future? Free Church Federation in England and Its Lessons for Us, The National Gospel Campaign, The Place and Power of the Scriptures, The Central Impetus, The New Pentecost. Missionary causes were presented by Mr. Luther D. Wishard, Rev. W. G. Puddefoot and Mrs. Caswell Broad.

The conference, with its distinct and steady spiritual undertone, was well timed, in view of the fact that since the year opened three churches in greater Kansas City have come into the Pilgrim fellowship. An inspiring impression was made by the reception given these new societies in First Church, Feb. 23. A welcome to the women was offered by a daughter of Secretary Roy, Mrs. E. C. Ellis of Beacon Hill Church. Mr. H. L. McCune welcomed the men, and the pastors made happy responses.

Consolation was offered to the Southwest Tabernacle people by the council that dismissed Rev. J. P. O'Brien March 12. The pastorate of three years has been marked by substantial growth, seventy-one members having been added last year. It speaks for the importance of the Sunday school work in Missouri and Arkansas that the C. S. S. and P. S. requires so efficient a helper. Hereafter Rev. W. L. Sutherland's appreciated service will be devoted entirely to the Congregational schools in Kansas.

While in Kansas City Mr. Wishard addressed Westminster Church and secured a pledge for a missionary salary. A Sunday spent in Topeka resulted in two pledges, one from First Church and one from Central. Mr. Sheldon's church voted to support one of its members, Mr. Thomas Grey, in Micronesia.

Sixty-six telephone receivers did duty at a meeting of the Men's Club in the new Prospect Avenue Church, Kansas City, Mo. About sixty-six miles away, at Topeka, Rev. C. M. Sheldon addressed the club on *Ways of Making the World Better*. The meeting was as successful as unusual. Now that Mr. Sheldon has set the example, there is no telling what may be attempted in the way of homiletical absent-treatment. JOHN COTTON.

Consolidating Our Benevolent Societies

A Budget of Opinions from Chicago

Following up the plan of seeking from representative Congregationalists in different centers their views touching federation of our missionary societies, we add herewith to the New York broadside, printed March 9, a number of statements from pastors in and about Chicago. They are all based on the recommendations of the Committee of Nine, which we reprint.

Rev. J. F. Loba, D. D.

I am profoundly convinced that some sort of federation is most desirable for the sake of avoiding the present distracted condition in our churches, for an increase in efficiency, for the sake of economy, and for the sake of increasing the power, the attendance, and the enthusiasm of our annual meetings. In all probability it will be found inexpedient to unite the offices, officers and management of the home and foreign societies, their work and fields being so different and so far removed one from the other.

1. I think one great gathering of all the home societies would be a means of increase in interest and power.

2. I fear that if the basis of representation be not made quite liberal and somewhat flexible many who otherwise would be present will remain away for fear of being unwelcome.

3. Simple and quite feasible. It will need to be carried out with great care, and the utmost vigilance be exercised to prevent the election of the same men over and over until the matter gets into a rut and becomes unwieldy and inflexible.

4. Also quite feasible, and it seems would greatly simplify the present system.

5. It is here that the greatest saving will be found, and here also that the greatest care will need to be exercised to avoid confusion and friction.

7. Here will come the rub. But if the churches once get used to a simple and effective method of representation and of collection, they will never want to depart from it. At the same time I have here serious misgivings that the sum total of collections will not be as great as they are under the present system. However, it should be borne in mind that any loss in the amounts collected may well be offset by the sum saved in the more economical method of management.

8. It is here that one of the very greatest advantages of a change of system will become apparent. It will save friction. It will give greater force and efficiency. It will make the same money go farther. It will give more satisfaction to the beneficiaries and promote harmony on the fields. It will every way accelerate the work, and guard the churches against the possible inequality of appropriations or the doubling of gifts.

First Church, Evanston.

Rev. David Beaton, D. D.

I do not think that a combination of the boards or of the annual meetings of the foreign and home work is possible or desirable for many years yet. There should be two annual meetings—one for the foreign and one for the home work—one in May and the other in October.

All our societies should conform their methods of government to the democratic principles of our churches and seek widely representative delegations, rotation in office, and especially the younger blood, as pointed out by Dr. Stimson.

The only practical politics before our churches just now, and it is a burning question, is the consolidation of our home missionary societies. This is both necessary and possible. One national society should be formed of all these, and departmental boards to represent the separate societies now at work, with the necessary secretaries, but with

only one treasurer. A finance committee could then be appointed, representing the boards of the separate departments, to plan the program and methods of solicitation and administration for the whole field of work and all the interests involved.

In the readjustment of such a truly national consolidation the claims of the West as the seat either of the executive of the national society or the head offices of the departments will have to be considered.

Lincoln Park Church, Chicago.

Rev. William E. Barton, D. D.

Our missionary societies are justly dear to us, but the time has come for such modifications in their organization as are demanded

What the Committee of Nine Recommended

1. Joint annual meeting, in October, each year, of all societies.

2. Common basis of representation by delegates to annual meeting, on part of all the societies.

3. Separate board of directors, trustees, etc., for each society, to be elected at the annual meeting, to attend to separate receipts and expenditures.

4. One secretary, for each society, to act under executive board.

5. Treasuries of all societies to be combined in two offices, with two treasurers, one in New York, one in Boston.

6. Sufficient clerical assistance for secretaries and treasurers.

7. Solicitation and collection of funds to be the care of special sub-committee, whose expenses shall be borne by the societies in proportion to amount collected by each.

8. Any necessary readjustment of the work of the societies which will secure economy and prevent two societies working in same field.

by economy, simplicity and efficiency. Two annual meetings are the most that ought to be; one would be better in some respects. Let the National Council become an annual meeting and devote, as now, a part of its time to our missionary interests, giving each one opportunity for the transaction of its own business in some gathering apart from the great convocation, and there would be an impression of unity and strength now lacking. No two agencies doing similar work ought to be active in the same field or in similar fields. The saving would be not so much in salaries as in efficiency and in united effort. Ultimately one home missionary society ought to attend to the founding and care of our churches, one education society for our schools, and perhaps these could well be united, as the two, together with church building, are now well cared for by the A. M. A.

Oak Park.

Rev. Sydney Strong, D. D.

I favor consolidation of benevolent work so as to have two societies, foreign and home, one with office at Boston, the other at New York or Chicago. Have two missionary rallies annually—one in the East, the other in

the West; one foreign, one home; one in May, other in October. Would organize home missionary work under one executive board, with one secretary for each department of home missionary work, such as church building, etc. I favor two treasurers—one foreign, one home. I favor joint finance committee between home and foreign societies, whose aim will be to cover the whole ground and stimulate donations and to secure funds with efficiency, system and economy. At present competition between societies is a source of confusion to the churches and of irritation and jealousy between the secretaries and of weakness to the work.

Oak Park.

Rev. Willard B. Thorp

The recommendations of the committee are a step in the right direction, but they do not go far enough. I believe we must come eventually to the consolidation of all the homeland societies into a single corporation. In the meantime let us have two annual meetings, one of the American Board and the other of the homeland group, each of them alternating between the East and the West.

South Church, Chicago.

Rev. D. F. Fox

If to consolidate means a saving of funds and increase of power, it seems to me the recommendations of the committee are wise. Concentration is good always. I especially like the joint annual meeting; more will attend.

California Avenue Church, Chicago.

Rev. James W. Fifield, D. D.

I find myself in hearty accord with the movement to consolidate our benevolent societies. One massive gathering, so valuable that our Congregational hosts would gather to it, would be at once full of inspiration and its great uplift would lift up our entire benevolent work. Busy pastors and laymen cannot journey to so many services. Those who go receive impulse along only one line, while if all the work was presented they would return with larger interests and each society would have due consideration. This would prevent one-sided enthusiasm. And many are confused now in the deluge of appeals and we need simplicity in all our work. The details could be adjusted, but let us seek to secure this desirable end. Our eager days with their freight of burdens are causing us to seek the largest helpfulness in the simplest way.

Warren Avenue Church, Chicago.

Rev. J. M. Sturtevant, D. D.

I am confident that the movement is a reform in the direction in which Congregationalism must move. "Institutions are not made, they grow." A change like that must be wrought out in practice, and if entered upon in the right spirit it is certain to grow right. The details of the plan, judging from the outline, seem to me about as near right as we could hope to make them at the outset. The greatest difficulty centers in Section 7. The problem is to use to the utmost the enthusiasm of those engaged in a particular work, while we avoid as far as possible undue rivalry and undue expense.

Ravenswood Church, Chicago.

In and Around Boston

The Club's Large Meeting

The late comer had hard work to find a vacant seat in Lorimer Hall last Monday evening. An attendance so exceptionally large betokened a deep interest in the theme and speakers of the evening. It was incidentally symptomatic of the growing numerical strength of the club under President Waldron's administration. Not only were eighteen members added at this meeting, including His Excellency Governor Crane, but as many more were proposed for election next month. There was also an unusually large number of ladies in the galleries.

Unannounced, but a much relished feature, was an all too brief address from Prof. George F. Wright. Of the many interesting phases of his world trip he was able to emphasize only the relation of Russia to international affairs, which he looked upon as salutary. He had been touched by the Russian services of worship which he had witnessed and had realized that, whatever the formalities, Christ cannot be hid in them. He believed that the extension of Russian influence through northern and central Asia was the hope of the world.

The approaching Y. M. C. A. Jubilee furnished the main topic, being introduced by Lucien C. Warner of New York, chairman of the International Committee. He pointed out the simplicity of aim which originated the movement and which has always marked it—not municipal reform, but work for young men by young men. Moreover, the religious purpose has always been the dominant one, though numerous other lines of activity have been opened up as the movement has grown. On American soil it has attained a strength and done a work hardly paralleled abroad. Dr. Warner emphasized the greatness and the possibilities of the coming convention.

A Troy lawyer, identified with one of the leading Presbyterian churches, William H. Hollister, Jr., gave a comprehensive and discriminating review of the origin and development of the association.

The Religion of College Students

The ministers had a very interesting talk in Pilgrim Hall, last Monday morning, from Prof. F. G. Peabody of Harvard, on the religious life of the student in college. He said that the student finds traditional ideas of religious faith challenged by new knowledge pouring in upon him. Many come to Harvard because one is there allowed to do his own thinking. Some have made complete wreck of their faith for the time, but often their faith has been restored on new foundations. The preachers at Harvard say that no more valuable work has ever been done by them than in the "preacher's room," in consultation with the students. Professor Peabody urged earnestly that the churches should anticipate what religious experience is before the youths who are going to college and prepare them for it.

The Congregational House at Play

The denizens of the Congregational House know how to play as well as to work and there is a certain *esprit de corps* in the building which finds expression every year or two at a social gathering. The "house party," held in and about Pilgrim Hall last Wednesday evening, was attended by nearly all the workers connected with denominational concerns, and was a very jolly and informal affair. Supper was followed by a library social, each person wearing a representation of some book title. A good deal of ingenuity was displayed and the gray-headed doctors of divinity were as active as the youngest clerk or stenographer. A prize (The New England Primer) was awarded to the one guessing the greatest number of titles, and it fell to Mrs. Ida V. Woodbury. Speeches, stories, songs and a paper full of good-natured local grinds closed an enjoy-

able evening and left a pleasant spirit of fellowship between employers and employed.

Dr. Grenfell's Appointments

Dr. Grenfell is expected to arrive in Boston March 28, and will speak in Brookline at Leyden Church Friday evening, March 29. Sunday morning, March 31, he will speak at Pilgrim Church, Dorchester, and in the evening will give an illustrated lecture in First Church, Cambridge. April 1 Charlestown will hear him twice, at Winthrop Church and again the same evening at the Sailors' Haven. April 2 the Young Ladies' Mission of Park Street Church have claimed his time, and on April he speaks again in First Church before all the Young Ladies' Mission Bands in Cambridge. Easter Sunday he will spend at Union Church, Boston, speaking both morning and evening.

Dr. Wallace's Dismissal

An unusually large council gathered at the First Church, Somerville, March 19, to act upon the resignation of Rev. R. W. Wallace. Aside from the resolutions of genuine regret adopted by church and parish, the latter has voted \$250 to reimburse partially Dr. Wallace for his voluntary abatement of salary a year ago. An interesting feature of the council was a detail of pastoral work, which was offered as an account of stewardship. During the four years there have been sixty-eight additions to the church.

The Franklin Home for Girls

When the New England Conservatory of Music decided to erect a new building near the corner of Huntington and Massachusetts Avenues, a structure which when completed in 1902 will have cost \$400,000, it at once became a problem of considerable interest as to what would be done with its present large building on East Newton Street. It has been sold to an association which will use it as a home for girls with moderate incomes, where students in the conservatory, respectable working-women and the ever-increasing army of women wage-earners may find a shelter under a management which will carefully guard health and morals. Credit for this wise step forward in altruism is due mainly to Rev. Dr. George L. Perin, pastor of the Every Day Church on Shawmut Avenue.

Dr. Harris's Somewhat Radical Views

In preaching on The Message of the College to the Church at the Old South last Sunday, President Harris of Amherst dwelt upon some reasons why the ministry is unattractive to college graduates. He considers the multiplicity of churches in small communities, the social duties imposed upon ministers and the obligation to run the gauntlet of church councils dispose educated men to look with disfavor upon the ministerial profession. "About the best thing that could happen to us," he announced boldly, "is a church trust. No man of ability likes to expend his energies preaching to one-fifth of the population of a small town." He urged that preaching was the first duty of the minister, and then the aiding of the poor and sick. A pastor should not be asked to arrange social affairs and call regularly upon his parishioners. Speaking of ordination, Dr. Harris thought it would be wiser to let young ministers take charge of their churches without being examined by church councils.

Education

Phillips Academy, Andover, has been given by donors as yet unnamed funds with which to erect a building which will serve mainly as headquarters for instruction and research in archaeology. Funds for the endowment of the work also have been given by the same donors. The trustees have appointed Principal

Bancroft, Prof. Warren K. Moorehead of Ohio State University and Dr. Charles Peabody of Cambridge, as the present staff of the department Professor Moorehead to be the curator and chief executive officer. The building is to include a suite of rooms to be used by academy students for social purposes, and a depository for the large archaeological collection which is a part of the present gift.

Among the Seminaries

ANDOVER.—Secretary Daniels of the American Board and Dr. W. T. McElveen of Shawmut Church, Boston, have addressed the Society of Inquiry, the former giving a comprehensive sketch of missions in Africa and the latter speaking on Practical Problems of the Ministry. Prof. Arthur M. Wheeler, LL.D., of Yale University delivered a lecture on Waterloo, March 22.

Francis Johnson Phelps, son of Prof. Austin Phelps and nephew of the late Samuel Johnson, Esq., of Boston, died in Philadelphia, March 19, at the age of forty, and was buried in the seminary cemetery, Rev. Lawrence Phelps reading the commitment service. C.

OVERLIN.—The interest of this institution in missions is wholesome and deep. Early in the year Mr. Haskell of Salonica, the old Thessalonica, spent a week in Council Hall. His informal talks in the chapel and his conversation with the students did much to stimulate the feeling which has been kept strong by the volunteers in the seminary. Recently Dr. Judson Smith gave a course of lectures on the Origin and Work of the American Board, which was largely attended. He lectured in the College Chapel before all the students on the Present Situation in China, a subject especially interesting to Oberlin because so many of her graduates perished in the trouble in the Shansi Mission.

Dr. Clark, president of the Christian Endeavor Society, has been giving a course on the Training of the Future Church. Dr. King opened the Students' Course with the lecture, The Significance of Jesus Christ.

Dr. Bosworth is preaching for the First Church of Elyria during the absence of the pastor, Mr. Cadmus, in the Holy Land. Dr. Burroughs is taking charge of a Cleveland church, and Dr. King is supplying Second Church, Oberlin, during the absence of Dr. Tenny.

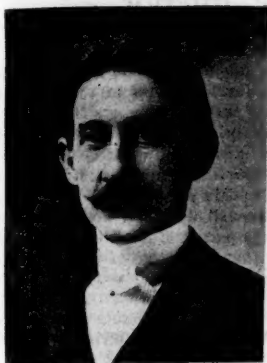
Never before has the social life of the seminary been so strong as during the present year. Banquets have been given in honor of Dr. Merrill of Minnesota, Dr. Warren of Michigan and Mr. Laird of Chicago, who gave a course of lectures on his city mission work in the West Division Street Presbyterian Church. Several receptions have been held by different classes, beside several joint receptions. H.

HARTFORD.—In addition to the special lectures in the missions cause already reported, Secretary Barton of the American Board has delivered a series of three on The Organization of Missionary Societies. The students have also been addressed by Mr. J. A. Lansing with regard to Protestant work in Austria, and by Rev. Dwight Goddard, formerly of Foochow, on The Reform Movement in China. The last meeting of the Conference Society was addressed by Rev. R. H. Potter of Center Church.

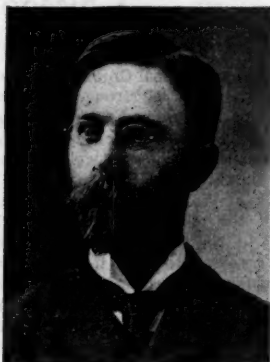
Professor Wenley's lectures, already noticed, aroused an unusual degree of interest and the additional hour given to an informal quiz proved insufficient for the questions raised.

During the winter term, which closed March 15, there were twenty-nine addresses by eighteen different speakers, which were open to the entire seminary.

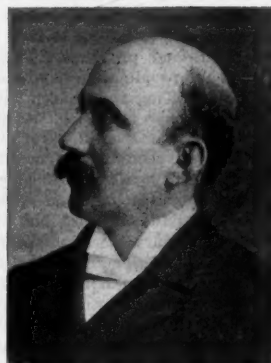
Professor Jacobus is conducting three weeks' work with the students of Chicago Seminary. On March 16 he read a paper before the Society of Biblical Research. W.



Rev. Charles J. Allen



Rev. Claude M. Scerance



Rev. William H. Kephart

Congregational New York Today *

Not for years have Congregational conditions in the metropolis been better. This is true, not alone in the New York of the map-makers, who use the Hudson River to cut off that part of the city which lives in New Jersey, but of the real New York of 4,000,000 of active and in part religious people. There are discouraging features in the situation. There always will be. But the encouraging ones far outweigh them. They are so many, indeed, that one hardly knows which to mention first.

Beginning at random, there is the success of Dr. Stimson in Manhattan Church. The tide has helped him. The whole West Side of Manhattan above Fifty-ninth Street, and including Harlem, has a religious life which it has not enjoyed in years. The churches there are prosperous. Dr. Chapman's Fourth Presbyterian has not a pew to rent, and Dr. Thomas C. Hall is filling the Park Presbyterian. The well-to-do people are going to church and are giving of their money. Dr. Stimson has been helped by this condition, but he has also helped to make the condition. Many thought he could not plant Congregationalism there. He has done so, past all question, and in the near future the borough of Manhattan will have not one considerable place of Congregational worship, but two. Never mind which will be the greater. Both Manhattan and the Tabernacle will be greater because they are two instead of one.

When the congregation of Manhattan Church takes possession of its new edifice, early next fall, it will occupy a building different from any other in the city in architectural design and in interior arrangement. In the first place, while the site is 80 by 130 feet, affording ample room to build a church fronting on Broadway, with Sunday school rooms, etc., on the Seventy-sixth Street side, this, which would be the usual arrangement, is to be exactly reversed, and the Broadway front will be utilized for the church parlors, society rooms, prayer meeting and Sunday school rooms, while the church proper will be on the rear of the lot, a large passageway leading through the front building to the entrance of the auditorium. This arrangement was decided upon to carry out an idea of Dr. Stimson that a few pleasant rooms should be accessible to the congregation at the close of services. The church parlors, therefore, will lead into the passageway from the auditorium to Broadway and will be open at the close of each service.

The Broadway front will be two stories high, the Sunday school room being in the upper one. The Louis XIII. façade will be unusual for New York, the only other notable one being on the residence of Mr. Elbridge T. Gerry. The edifice will be built of red brick, with elaborate ornaments in stone and *terra cotta*, and a slate roof will be surmounted by a slender metal spire. The nearly square auditorium will seat 800 people. The platform will face the entrance from the front building, and the lines of pews will run straight across the room. The organ and

choir will be placed at one side of the pulpit, and galleries will be built on three sides of the room.

The Tabernacle is a denominational beacon comparable with any of its former days. The recent anniversary celebration did good, because it connected the past with the present, much of which was new. Dr. Jefferson gained new laurels by it. But they were not his first laurels. In spiritual, social, financial power the Tabernacle is all that could be hoped, or if it falls in any particular nobody would say the failure is due to its pastor. As far as it goes the Tabernacle condition is almost ideal. The building is not crowded as the Tabernacle used to be years ago. But that is due to changed conditions and is hardly worth considering when offset by so many encouraging and substantial features.

We have long been accustomed to hear about the unfortunate location of Pilgrim Church, Harlem. Rev. F. E. Ramsdell does not seem to mind a little matter like that. He succeeds in spite of it. Attendance, finances, these and many other features are making Pilgrim a strong, down-town church—for Harlem is down-town. Pilgrim may want to move some-

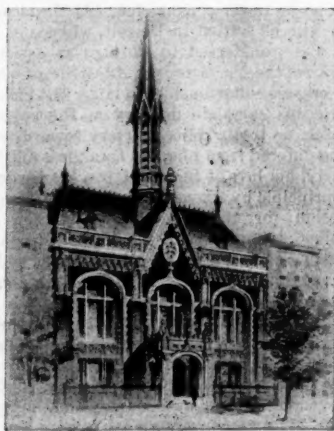
strength. It called a Presbyterian for a pastor and Dr. Hillis has made Plymouth Congregational, and with Dr. Storrs's help has reconciled it with its great neighbor, the Church of the Pilgrims. It seems that Dr. Broughton of Atlanta was, without so intending, the indirect cause of the improved feeling between Plymouth and Pilgrim Churches, by attacking the famous pastor of Plymouth. This brought Dr. Storrs out in a local interview, and some previous personal talks with the present pastor of Plymouth led to his writing a letter to Dr. Hillis. As a result, the feeling of Christian fraternity between the two great churches is one of the hopeful signs in the Congregational situation this season. While there may be less talk of Plymouth now than during Mr. Beecher's time, it is a greater church now than it was then—as great in attendance, in financial strength, and in the help it affords the denomination.

Rev. Charles J. Allen, who has just begun the pastorate of the Beecher Memorial, is a Presbyterian who has never held a Presbyterian pastorate. He started right, Lafayette being his college and Union his seminary, but a Reformed church at Pompton Plains, N. J., seemed to offer the best opening, and in June, 1896, he went to the Greenville Reformed Church. He has been fairly prominent in Reformed Church affairs in New Jersey, having been a member of three general synods. In temperament he is evangelistic and works most successfully along Christian Endeavor lines. He is happy with the prospects opening before him in Brooklyn, and is especially pleased by the number of young persons he finds in his new pastorate.

Going for a moment into the Jersey part of New York, Dr. Scudder tells us that while Congregationalists are averse to starting new churches of their order, unless they give prospect of marked success, the long established churches in the Oranges, Glen Ridge, Montclair, Plainfield, Jersey City and Newark are growing in power and becoming strong denominational centers. They attract progressive people, who cannot endure the conservatism of other denominations, but are delighted with Congregationalism. "Our churches believe in their own polity," he says, "and are not giving place to other sects as a false liberality disposed them to do in times past."

Taking up hopeful features not parochial, there may be pointed out the union of the societies—national, state and local. Dr. Kent, the new head of the Church Extension Society, showed excellent business qualifications when he began to make other people do work which he is best qualified to direct. Some say, not in critical mood, however, that centralization is the tendency; but they are ready

* In illustrating this article we have intentionally omitted a number of the older leaders who have already appeared in our columns, some of them repeatedly, and present the faces of newer men, so far as they have been willing to furnish photographs. It may be said that some of the New York brethren have shown rare modesty in this respect. The only edifice presented is the latest to be erected.



Manhattan Church

time. But it will not be forced to move so long as Dr. Ramsdell can maintain the substantial progress of the past year.

In the Bronx, Christ Church built an addition to accommodate its worshippers; Forest Avenue doubled its membership and its revenues; and North New York cries aloud for a new building because its work has outgrown its old one. What more could one expect? Go over into Brooklyn's suburbs, the one north and the other south. Builders of other parish houses are copying the ideal Flatbush one, and a new church at Richmond Hill is soon to be opened.

There have been times when Plymouth was not thoroughly understood. When Congregational interests were to be helped, Plymouth was apt to be omitted from the stakes of

Chicago and the Interior

in the next breath to declare in favor of a policy that succeeds, and to believe that a strong central power is best to face modern city conditions and problems. The fact is that pastors and people alike have great faith in Dr. Kent, Mr. King and Church Extension. Perhaps they expect too much. At any rate, there is a hopefulness not apparent in times past. Moreover, there is a denominational determination and loyalty which may not be the Congregationalism of some other days, out of New England at least, but which in the twentieth century seem indispensable to the extension of the kingdom of Christ.

Does the modern successful pastor look like a business man, wear a man-of-the-world air, a cutaway coat and a mustache, keep office hours like a banker and run his affairs by a time-table as rigidly as a railroad conductor—or is it mere chance that puts such men at the head of great New York churches? Whichever it be, the fact remains that such men are set to hold the people in Fifth Avenue and Brooklyn Heights Churches when their inclinations are to go to Canarsie, to Hoboken, or to upper Westchester County. It is no reflection upon the courtly clergy of the old school—may such as remain tarry long!—to say that there have come into New York Congregational pastorates during the last few years many of these unmediæval ministers, and that observers see in their coming reason and promise for denominational strength. It is impossible to name all of them, but begin with Dr. Cadman, precisely such a man as those who are doing the hard and successful work of New York churches of all religious bodies today, and add Drs. Kent, Hillis, Jefferson, Dewey, Stimson, Ingersoll, with Rev. Messrs. Reoch, Chace, Severance, Allen, Kephart, Brown and the rest.

The relations between these men form another hopeful feature. They are working together. Men older in service, like Dr. McLeod and Dr. Lyman, welcome the younger men. Some say that, as never before, parochial interests are brought into line with general interests. Here again the times may lend their aid, for certain it is that ministers of all denominations are closer to Christ and to each other than they used to be. If Congregational conditions are helped by such times, so much the more need to take care of the times.

As to drawbacks, some minor ones have been suggested, as lack of funds to do all that might be done for church extension, lack of workers to care for Brooklyn and Bronx suburban fields, while absolutely necessary fields, like north New York, Port Morris and Richmond Hill, are being strengthened. Pilgrim Church, Harlem, should be in a better location; Broadway Tabernacle filled to the doors; the new United Church, made up of the old New England and Lee Avenue congregations, supplied with a first-class man, and conditions generally improved on the East Side. But it is probably too much to expect that all the picture will be free from shadows, so long as men and women compose it who have inclinations, perhaps uncontrollable, to throw shadows by turning their backs to the Sun of Righteousness.

C. N. A.

Education

Rev. Alexander Mackennal, D. D., of Bowdon, Eng., is to give the Carew lectures at Hartford Theological Seminary next month. His subject is *The Evolution of Congregationalism*. The six topics are: The Problem of the English Reformation, Puritans and Separatists, Presbyterians and Independents, Congregationalists and Methodists, Congregationalists and Anglicans, Congregationalists and the Twentieth Century. The first lecture will be given April 12. Dr. Mackennal will repeat this course at Chicago Theological Seminary, and is to preach at Harvard University May 19. During a part of his absence from home, Rev. A. E. Dunning is to take his place at Bowdon as minister in residence.

The Club

The Congregational Club met at the Palmer House March 18, 400 strong. As it was Congregational rally night, especial effort had been made to secure the presence of the ministers and their wives who are serving the churches under the care of the City Missionary Society. Rev. E. F. Williams, in treating of the relation of the club to Congregationalism, referred to the purpose for which the club was organized, to what it has already done for the denomination and the city and to the opportunity now before it. Dr. William M. Lawrence of the Second Baptist Church emphasized the value of the church as founded by the Lord himself and contributing more to the development of man and the well-being of society than any other organization in the world. Rev. F. D. Burhans of the Washington Park Church made an earnest plea for the establishment of churches where they will reach well-to-do people as well as in the poorer districts of the city. In the final address, on *Our Present Duty*, Dr. F. A. Noble urged four great needs—that of establishing churches in neglected districts, taking hold of enterprises calculated to awaken heroism in the members of our stronger churches, helping those churches which can just support themselves to such an equipment as will enable them to grow rapidly and become contributing churches, and endowing the city missionary society. At the close of his stirring address Mr. E. H. Pitkin was on his feet with a motion that the churches be urged to raise at least \$20,000 for current expenses this year, and that a committee be appointed to secure \$5,000 more to aid the Berea church.

The Death of Arthur Edwards, D. D.

In the death of this gifted man, editor-in-chief of the *Northwestern Advocate*, not only Methodism but Christianity everywhere has suffered a severe loss. He has been in feeble health for several months. He graduated at the Ohio Wesleyan University, was soon ordained and early in the war became a chaplain. For his bravery and efficiency on the secret service a regiment was raised for him which he never commanded. At the close of the war he settled in Detroit, whence in 1866 he was transferred to Chicago as assistant editor of the *Northwestern Advocate*, of which he became editor-in-chief in 1872. His incisive style, his complete mastery of the subjects which he treated, his courtesy toward those who differed from him, his frankness and sincerity, his love of human rights, his advocacy of principle by whomsoever espoused, his contention for the admission of laymen and women as members of the Methodist conference gave him a leading position among editors of religious journals. In his own church he was a Nestor.

Few men were more friendly than he or more delightful as companions. His wide reading, his knowledge of men, his love of manly sports, his interest in the political movements of our own country and the world over, his rare conversational powers and his intense loyalty to the cause of Christ made him a welcome addition to any circle. Within six months three men prominent in the Methodist Church, associated together in Detroit and in later life in Chicago—Bishop Ninde, Dr. Fiske and Arthur Edwards—have been called home.

Major Whittle's Chicago Work

In the notices of this distinguished evangelist little has been said of his work in Chicago as superintendent of the Tabernacle Sunday school. It was in this school, which averaged 1,000 pupils, that he laid the foundation of his future success. During the six or seven years that he was at its head it was a model. He had the rare faculty of speaking so that every scholar, no matter how young, felt that he was addressing him. Each scholar also speed-

ily had the conviction that Major Whittle looked upon conversion as the one thing necessary for happiness in this life. Between himself and his teachers there was a warm friendship. He had their love and their confidence. Scarcely a week passed without conversions. The teachers met for prayer every week, and in some way the scholars were frequently visited at their homes. It is doubtful if at any period of his life he was more useful than when in charge of the Tabernacle Sunday school.

The Jubilee Singers

These attractive singers are again at the North singing for Fisk University. Dr. J. G. Merrill, the acting president of Fisk, spoke briefly. He has been seeking gifts for the university. He believes that the time has come for it to be endowed. Could he secure a conditional gift of \$25,000 or \$50,000, he is sure he could secure enough to make the university self-supporting. Perhaps the time has come for endowing all the higher A. M. A. schools, and thus preparing the way for uniting all our home work under a single management.

Doctrinal Preaching

In general there is a good deal of objection to what is called doctrinal preaching. But the speakers at the last Ministers' Meeting, Rev. W. B. Thorp, Rev. H. W. Evans and Prof. H. M. Scott, favored it. Neither would present theological lectures from the pulpit, nor preach dogmatically. But they agreed that a minister must have something which he can formulate to preach, that he should state his belief simply, in language the people can understand, and in a way to interest them.

Another Vacancy Filled

Sunday afternoon, March 17, Rev. Pearce Pinch, recently of Springfield, Mo., was recognized pastor of the Forrestville Church. This church has suffered from a frequent change of pastors, from removals and the constant change in its constituency. It has a good plant, is well located, and with wise and earnest leadership ought speedily to become strong and aggressive. Mr. Pinch has captivated the people. In the recognition services Presbyterians, Baptists, Evangelicals and the benevolent societies were represented. The South Church, as the mother of the enterprise, gave hearty greetings through its pastor, Rev. W. B. Thorp, and neighboring churches through their pastors, Rev. Drs. Crandall, Crosser, Dewhurst and De Long, sent their welcome to the new pastor. Rev. W. F. McMillen spoke for the secretaries, and Rev. E. F. Williams for the religious press and as the pastor of the South Church when this church was organized. FRANKLIN.

The Uses of Adversity

In justice and truth it cannot be said that the nature of adversity is necessarily and altogether malign and destructive, save as it may be modified by a single endurable feature dimly seen through the tears of grief by the light of a submissive faith in divine tenderness and loving-kindness. It has, on the contrary, a distinct constructive use and an up-building force which should not be ignored. Where human effort is most severe and painful they inspire by wholesome opposition and strengthen by attack and stern struggle. In this view, and in this relationship with the world's strenuous endeavor, if adversity needs an excuse for its existence or a plea for the pardon of its offenses, there are thousands of successful men and women who stand ready to speak in its defense and to testify to its beneficial purpose.—*Ex-President Cleveland, in the Saturday Evening Post.*

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Life and Work of the Churches

Workable Ways

Union Church, Boston, has systematized its calling service by means of a Social League, each member of which agrees to make two calls per month upon members of the church, except during July and August, and to report the calls made to the pastor's assistant, Miss Dyer. This seems a slight service for each to render, yet it materially lightens pastoral labors; and a willingness on the part of workers to accept suggestions as to where they shall call adds to the helpfulness of the deed.

The Adams Square Church, Worcester, and its new pastor, Rev. J. A. Seibert, have united in a request that ladies in the congregation remove their hats during service. The *Spy* thinks they deserve the gratitude of the public for initiating so desirable a movement.

The eight pastors of Middleboro unite in a brief card of invitation to the citizens to attend some one of their churches, offering their ministrations in case of sickness or other need. The churches which advertise their services on the card include the Advent and Roman Catholic, and the name of Father Murphy appears among the signatures. This movement is similar to that undertaken at Kingston, described in this department a month ago; and, though the card is undated, we strongly suspect that the Middleboro brethren launched their plan earlier. The Congregational churches there are in charge of Rev. Messrs. R. G. Woodbridge and G. W. Stearns.

The Phelps Club of Leominster numbers 100 men, banded together in the interest of fraternity, fellowship and devotion to the church. The pastor, Rev. Lawrence Phelps, has had rare success in securing speakers. Among them are Senators Howland and Frye, and Lieut.-Gov. J. L. Bates. These results of its work are reported: Non-churchgoers have rented seats and attend regularly. The attendance of men at the evening service has increased fifty per cent. Men who have never done any church work are heartily engaged in it. Three have joined the church and others, including prominent business men, are considering the same step.

Rev. E. L. Morse, pastor at Williamsfield, O., has issued a leaflet, entitled, *The Church in Worship and in Service*, calling attention to its twofold mission and the thought that the devotional is but a preparation for the practical. Believing that worship has been emphasized largely to the exclusion of service, he has tabulated the various lines of work which he thinks the church should do, asking each person in the congregation to put a cross against the division which he is willing to undertake and return the list to the pastor. Besides the ordinary departments of church work he specifies: Song Service, which means the joining of a chorus class; a Right Relationship League, to meet monthly for studying the relations between man and man; Neighborhood Service, which refers to cottage prayer meetings; Social Service, such as greeting and calling on strangers; Humane and Helpful Service, which has to do primarily with caring for the sick and poor, yet includes such practical matters as canvassing for religious papers; Church Union, which covers speaking kindly of other churches and using one's influence to further co-operation. Among closing cautions against allowing the claims of business, society or even the home to interfere unwarrantably with the work of the church, occur these telling sentences: "We are not to think of such service as things that may or may not be done. Amongst us, somehow, they must be done, or we do not represent the Master." This is one of the most effective appeals of the kind we have ever seen. The pastor of the Westfield Church, Danielson, Ct., however, prepared a similar,

though unclassified, schedule of work last year, which, marked and signed, was to be presented as an Easter offering.

Men and the Churches

"We get what we strive for," was a maxim which the late Dr. Goodell was wont to apply to Christian activities. Many churches discover that this principle is especially pertinent to Christian work for men. Acting upon it, they have not been disappointed. No phase of church work has received less attention, and none deserves more, when the welfare of state, home and the church are considered. And we venture the prophecy that, unless all signs deceive, there will be a marked development in this direction in the next twenty-five years.

The churches of the Massachusetts South Shore are rapidly awakening to the needs and benefits of special work for men. Federated effort has resulted in association work at Quincy, Whitman and Brockton. At the last-named point unusual results have been secured. Last month the association dedicated a new building, costing \$125,000, centrally located, beautiful in structure, generously equipped with the best modern appliances and thoroughly in keeping with this growing, enterprising city. The Brocktonians so generously responded to the financial call that more than \$100,000 has been already raised, with a favorable prospect of soon cancelling the remaining indebtedness. The association building is but another evidence of the aggressive, harmonious, Christian activities of this Congregational center. Great credit is due the general secretary, Benjamin F. Pierce, for wise and efficient leadership in the building enterprise, and also that within five years more than 2,000 men and boys have been enrolled as members of the association. During this period there has been an average winter attendance of 800 at the men's meetings, and, best of all, there have been more than 250 inquirers, a large proportion of whom have become church members. The association keeps the religious work to the front with this very satisfactory and successful outcome. Other cities have erected buildings as costly and commodious, but few, indeed, can show larger numbers reached or better spiritual results obtained.

While few question the need of association work there is an increasing number who recognize the urgent need of special work for young men in the local church. One of the most successful efforts of this kind is found in the Randolph Baptist Church, Dr. W. C. McAllester, pastor. This church claims the largest Bible class in the United States for any place of its size. Under the name of The Men's Bible Study and Social Class it now numbers 130. It meets every Sunday, with the pastor as teacher, in the church auditorium. Special music is provided, and a high average of interest and attendance is maintained. Frequent socials for men only are held, and once or twice a year ladies' night is observed. Various committees care for members, the sick and the stranger. In this organization the social element is made thoroughly subservient to spiritual interests, and this seems to be one secret of its remarkable success.

Several Baraca Bible Classes in the district are doing a similar work to that at Randolph, though on a much smaller scale. An especially interesting and promising class has been organized at the Old South, Weymouth. The Brotherhood of Andrew and Philip is found in Bethany Church, Quincy, and in a modified form in several neighboring churches; in fact, most churches are placing added emphasis upon work for and among

men. As a result, every such church meets increasing success in reaching men. More men attend the various services, more unite with the church, more are ready to give time, means and service to the work of Christ and his church.

NORFOLK.

Hope's Silver Anniversary

Few churches are privileged to observe an anniversary more fittingly or happily than did Hope Church, Springfield, the past week. A united people, a faithful and much-loved pastor, an exceptionally prosperous Sunday school, and a large ingathering of new members combined to make the occasion memorable.

Hope has been and is a realizer of its hopes. Its history has been one of constant enlargement. Organized in a barn as a little Sunday school, it was transferred to a small chapel, which it enlarged twice before building a meeting house, and it has since been obliged repeatedly to increase the accommodations of its present home. And the fact that its last pew sale, its present church membership and the attendance of the Bible school are the largest yet seems to indicate an even more prosperous future.

The anniversary sermon by the pastor, Rev. S. H. Woodrow, pointed out the steady development of the church, its adherence to spiritual things, the uniform success of its prayer meetings, its friendly relations with its sister churches and its value to the community. Over forty new members were received at the communion service. The steady growth of the membership has long been noteworthy, and this influx of so many young people was especially gratifying.

Later sessions were devoted to neighborly greetings and addresses by former pastors. Dr. Morgan, its first minister, and Rev. R. W. Brokaw found a cordial welcome.

Hope is now utilizing every available space in its edifice. Its Sunday school includes classes in the basement and in the tower. A Boys' Club, which meets on a week night, has won many laurels, and all the organizations of the church are in a healthy condition.

M. A. D.

A Missionary Campaign on Business Lines

BY REV. F. F. LEWIS, HOLDREGE, NEB.

There have been three great stages of missionary endeavor. The first, in the early part of this century, was when Christians began to awake to the needs of the heathen world, then not awake to its own needs. The first missionaries found no point of entrance. Christians prayed, "O, Lord, open the doors." And while they were praying, Hall and Judson, Newell and Nott and Rice, Morrison and Bridgman, Goodell and Bird, Smith and Dwight and a host of others were pushing at those doors, and they opened.

In the second stage Christians saw through those half-opened doors needs even greater than they had imagined, and they fell upon their knees and prayed, "O, Lord, send forth laborers into thy harvest, that these white fields may be reaped." And while they were praying, fathers and mothers came leading their boys and girls, consecrated before birth to the sacred cause of missions. Presidents of colleges and seminaries came bringing their choicest youth. Drummond and Studd, Speer and Wishard sent out their trumpet calls and summoned a host of young recruits to the standard. Meanwhile the field of vision enlarges, and Christians see the needs of home as well as of foreign missions, the needs of foreigners in our own land, the needs of Negroes and Indians.

Now we are at the third stage. The whole world is open to the gospel. The missionary army is ready. The skirmishers have done their work, and some have already dropped at their posts. But the main body of the army is standing still, and Americans do not believe in a standing army. We want to see that army move. The army cannot move without money. And so Christians are now praying, "O, Lord, send us money." And while we pray we must help answer our prayers, as in the two former cases. It is well for the Committee of Nine to recommend federation. It is well for an editorial in *Congregational Work* to show how \$40,000 a year could be saved if the secretaries did not have to go out upon the field to raise money. But better than all is for the churches themselves to begin a systematic hunt for that money and never stop till they get it. Few churches would think of beginning a year's work till their running expenses had been provided for by sale of seats or by subscription paper.

Our mission work must be put on a business basis. At the beginning of every year let the whole church be canvassed, and every man, woman and child have the opportunity to subscribe a definite sum for missions. The time is past when we can depend on a public appeal from the pulpit once a year and the passing of the collection plate. Let the pledges be made, and then, by meetings for prayer and by classes for study, see that the giving is kept intelligent and prayerful.

The Nebraska plan of systematizing this work, which is outlined below, has won large approval, both within and outside the state. The General Association has a committee on benevolences. A year ago this committee proposed to the churches that they canvass their entire membership, endeavoring to secure from each some gift, however small, for each of our benevolent causes. This committee reported at the meeting of the association at Hastings last October that a number of churches had carried out the plan of the committee in full, with the result that their contributions had nearly doubled. After the report discussion followed, skillfully conducted by Mr. L. D. Wishard. Many pastors testified to the value of the plan proposed, and others expressed their intention of following out some such plan during the coming year. Accordingly the committee has enlarged its plan for the current year, and has sent out suggestions covering these five points:

1. Have the church appoint a committee on benevolences.
2. Through this committee, or otherwise, engage the church in some line of study of our benevolences:
 - a. Among the children: In Junior Endeavor Society, Mission Band, or Boys and Girls' Missionary Army try to have at least one meeting a month given to the subject. For lines of study, see Mission Studies, the publication of the Woman's Board.
 - b. Among young people: In the Endeavor, or similar society organize a class for study of our benevolences. Let them obtain by purchase or loan Students' Missionary Campaign Library, sold by the United Society of Christian Endeavor, Tremont Temple, Boston; 16 volumes, \$10. Consult Plans for Missionary Committees by Yale Band; cost, eight cents, U. S. C. E.
 - c. Among adults: Arrange for at least one church prayer meeting each month devoted to the study of our benevolences. Use the books mentioned above. We also commend the Students' Conquest Missionary Library, sold by the U. S. C. E., and the Pilgrim Missionary Library, sold by our Sunday School & Publishing Society.
3. Devote an occasional Sunday evening service to missions, with program furnished by adults, young people or children, or all combined.
3. Try to secure in every family the reading of *Congregational Work* and other missionary periodicals.
4. Join with other churches in missionary rallies at such times and places as will reach every church in the association.
5. Try to secure from each member a pledge for each of our Congregational benevolences. Encourage boys and girls to make their own pledges and earn the money themselves. Let all offerings go to their destination through the church treasurer.

In connection with sections a. and b. addresses are given of persons willing to advise and direct this study.

A sample letter is inclosed such as may be sent by the church committee to each member. This includes two lists of the objects of benevolence—one to be marked and returned to the committee, the duplicate to be kept as a reminder.

I believe that this present generation will see many men who will give themselves to the task of making money for the Lord as truly as any missionary ever consecrated himself to the foreign field. I believe the consecration will need to be no less thorough, the temptations overcome no less great, the reward no less sure. Enough has been done to show what can be done.

Northern California—Its Achievements and Problems

TWO PROSPEROUS CHURCHES

The First of San Francisco, the mother church of our order in the state, is nobly recovering its footing and headway. During the four years of the present pastorate it has given in recorded benevolence \$60,000 and in home expenses \$45,000, and in the last year of the century \$18,000 in benevolence and \$11,600 in home expenses. Thus the church is now creating a handsome balance on the side of benevolence. In the past four years 205 new members have been added. Of the sixty-one received in 1900, there were fifteen more males than females, an uncommon fact. And fifteen of the twenty-three admitted at the recent March communion were men. A large proportion of these fifty-three males are strong young men, who have at once added their fresh force to the work of the church. The wise, resolute and faithful labor of the pastor, Dr. G. C. Adams, cannot be too highly commended. Seldom will a pastor assume a more difficult and delicate task. And rarely will more quiet, steady and cheering success be achieved. The church is now united, safe, strong and hopeful. By the removal of Calvary Presbyterian Church in its down-town ministry, First has been left alone, and large audiences worship there every Sunday.

By the departure of Rev. W. W. Scudder to take the superintendency of home missions in the State of Washington, the First Church of Alameda loses a wise, energetic and beloved pastor, and our Congregational forces here one of their most trusted leaders. Mr. Scudder came from Hartford Seminary in 1885 and took charge of this six-year-old church of thirty-five members. Not only have pastor and church grown steadily with the town, but they have developed unusually effective methods of work. No church in California is better enlisted and trained. It has now 325 members. Its devotion to the missionary cause is constant and generous. It is foremost in all Congregational enterprises. Its Brotherhood of Andrew and Philip numbers about 100 and assembled as many members and guests at its recent annual banquet to hear several addresses upon Christian Ideals for the Twentieth Century. Mr. Scudder has been much relied upon in local and state affairs and in mission work, both home and foreign. He has been a trustee of Mills College and one of its regular preachers. His general participation in home mission work and long service on its executive committee have fitted him admirably for his new responsibilities. The churches of Washington are to be congratulated on securing him.

SLAVERY IN FREE AMERICA

There has been fresh indignation over chattel slavery in San Francisco's Chinatown. Traffic in Chinese girls, their actual purchase and imprisonment for immoral purposes has been known to exist, along with all other Chinese vices and crimes, from the beginning of Chinatown. The lax police oversight incited a recent investigation by a committee from the legislature. As a result of the agitation

the lieutenant of police, known as "the terror of Chinatown," has been reassigned with a larger squad to that district. Miss on workers are able now and then at the risk of life to break into some den and rescue one of these unfortunate girls. Plans are now being laid for a thorough campaign. But the haunts of 25,000 Chinamen, mined with an unknown network of subterranean alleys, constitute a well-nigh impregnable fortress. The practical judgment of many is represented by a local press editorial containing these expressions:

The Chinaman taken individually can be dealt with by our laws, but in San Francisco the Chinese exist as an organized community, bound together in their own social system. This community has resisted attack for fifty years, and there is no prospect that the problem will be solved so long as Chinatown exists.

No police administration has been able to do more than impose a moderate check on Chinatown vice and crime, and none will ever accomplish anything further than that. If the police system were efficient in dealing with Chinatown, which it will not be, then the judicial system would be the weak place, because our methods of producing evidence and obtaining convictions are inapplicable to a race of perjurers such as the Chinese are. All that we can hope to do is to establish a moral quarantine of Chinatown—to circumscribe its crime and vice and keep as good order as circumstances will permit within the quarantined limits—to put on the Chinatown detail the best police officers, to arrest whenever a chance is offered, to convict when it is possible and to prevent as much crime as can be prevented.

This cannot satisfy men of faith and devotion to righteousness. Many in the churches believe that because the problem ought to be solved, it can be. If it were a matter of simple heroism there would be no lack of volunteers. But to promote a crusade of righteousness adequate to carry the city government into a victorious struggle with that *imperium in imperio* is something to try, not only the faith and courage, but also the energy and endurance, of the stoutest. Meanwhile, the duty grows urgent and rallying cries multiply.

STANFORD UNIVERSITY

The general situation is considerably pacified. The dismissal of Professor Howard, followed by the resignations of Professor Hudson and others, shook the university profoundly, but produced no such public sensation as did the dismissal of Professor Ross. Indeed, Dr. Howard did the administration its best service in this crisis, for his indiscretion was so gross as to entirely justify the final action against him. The passage by the state legislature of a bill exempting certain of the Stanford properties from taxation is palpable indication of a quieter feeling. Sentiment is far from unanimous, even at the university. But the disposition is manifest all around to close the apparently fruitless discussion. And the reasonable anticipation of having the departure of Dr. Ross satisfactorily explained is given up. In such an issue the institution has every advantage. With an annual income of a round million and a consciousness of high purpose and wide usefulness, it can hold a steady nerve. Personalities are soon forgotten by both students and public. The main interest of all is that so great an instrument of civilization be conserved and its value carried safely over into the reliable hands of its waiting board of trust.

C. S. N.

Clubs

NEWTON.—Some Problems of Our Churches and Attempts at Their Solution was the topic at the March meeting. The discussion was opened by Rev. O. S. Davis, Ph. D. Among topics treated were work for the children, the instruction of young people, the young men's club, and the organization of the church.

The report of the outlook committee dealt with the conduct of the weekly prayer meetings in churches represented in the club.

WORCESTER.—At the March meeting Dr. S. H. Virgin gave the address of the evening on Unsolved Problems. Among those mentioned were: The Indian Question, The Liquor Traffic, Mormonism, Civic Government, Labor and Capital, and the Church Problem.

HARTFORD.—At the annual meeting of the Connecticut Club, March 19, Rev. J. H. Twichell was re-elected president, and an address was given by Dr. G. W. Smith, president of Trinity College, on The Twentieth Century Sunday School. After referring to the commonly recognized deficiencies of the present Sunday school system, Dr. Smith emphatically advocated certain remedies, among them the better training of teachers and of theological students for the conduct of our schools; and remuneration of some teachers for their services.

COLUMBUS, O., held March 14 its spring meeting, the first since reorganization on Forefathers' Day, when ladies were made eligible to membership. About 250 persons listened to an appreciative address on Tolstoi by Rev. E. A. Steiner of Sandusky, who had made several visits to the count's home in Russia. One object of the organization is to promote fellowship among the members of our churches in the city. To this end the meetings for this year will be so arranged that a general invitation can be extended to all the members of local churches.

Massachusetts Statistics

BY REV. EUGENE C. WEBSTER, ACTING SECRETARY

Two churches have been added and one dropped, making the total 601, of which 267 have pastors settled by council, 250 have pastors regularly called and recognized, 24 are supplied and 60 are vacant.

The church membership is 113,118, a gain of 132 over last year. The additions on confession were 3,386; by letter 3,021, an increase of 985 over 1899. The removals by death and by letter were in both cases less than the previous year; but owing to revision of rolls 367 more names were removed than the year before. Park Street Church, Boston, dropped 497 names, more than half its membership. Non-resident members number 19,106, an increase of 844. Twenty-eight churches each report more than 100 absent members, one church reporting 214.

The largest church in the state is Springfield First, with 1,103 members. Worcester First comes next, with 1,037, and following closely are Holyoke Second, with 966, Berkeley Temple, Boston, 931, Worcester Union 775, and Piedmont, 770, Cambridge First, 772, Old South, Boston, 752, Chelsea Central, 745, Worcester Central, 744, and Brookline Harvard, 719.

Only sixteen churches failed to report benevolence. One hundred and fifty-three contributed to the seven objects specified in the Year-Book; 129 others gave to all the objects except ministerial aid. Benevolent contributions amounted to \$671,622, an increase of \$11,583. The offerings for foreign missions, church building and Sunday schools show the gain, while the other offerings fell off. Nineteen more churches contributed to foreign missions than in 1899, and the gifts were larger by \$13,328. The home expenditures for the last year were \$1,704,410, an increase of \$49,444.

For the two years previous to 1900 the Sunday schools reported a total loss of 9,036, but

Continued on page 504.

If you feel "All Played Out"

Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

Loss of Appetite

Is Loss of Vitality, Vigor, Tone

That stands to reason.

It's common in the Spring when the blood, which needs cleansing, fails to give the organs the stimulus necessary for the proper performance of their functions.

Hood's Sarsaparilla cleanses the blood, restores the appetite, gives vitality, vigor, tone—this is one of the reasons why it's called the Greatest Spring Medicine.

Take It

"My husband and I took Hood's Sarsaparilla and it gave us appetite and strength and restored our health." MRS. THO. GILPATRICK, North Gray, Me.

Hood's Sarsaparilla promises to cure and keeps the promise

A BID FOR EYES



Here is a dining table which has been attracting unusual attention at our warerooms. It has a peculiar charm which the engraving fails to convey, but which is very much in evidence when you see the piece in the wood.

There is a smack of age about its massive, trunk-like shape and gigantic claw-feet. The top measures 54 inches in diameter. There is a fine selection of curly veined mahogany in the top.

We have had this table in the customary length of 10 feet, but, owing to the demand for this design, we are now supplying it in an extra size 12 foot length.

It is not an expensive pattern.

PAINE FURNITURE CO.

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"If it's **SLADE'S**
It is **PURE** and **GOOD.**"

Most mustards are adulterated, and sometimes contain poisonous coloring, but

SLADE'S Mustard is Absolutely Pure

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FINE
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Special orders carefully executed. Desirable Pieces for Wedding Gifts always in stock.

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32 WEST STREET, BOSTON



Churches about to adopt **INDIVIDUAL COMMUNION CUPS** should note the following from the Pastor of a large church: "Sunday, March 3, the First (Old South) Congl. Church of Worcester, Mass., used for the first time the Thomas Individual Communion Service. Our church numbers 1,100 members, and we have yet to hear anything but the heartiest commendation of the service. It met our highest expectations in every particular. It is handsome, easily handled, and even the first time employed gave no occasion for criticism. We regard it as of very great advantage that the cups may be returned to the trays as passed."—A. Z. CONRAD, Pastor. Outfits sent on trial. Address, **Thomas Communion Service Co., Dept. G, Lima, Ohio.**

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. B. BELL CO., Hillsboro, O.

Life and Work of the Churches

(Continued from page 503.)

this last year there has been a gain in membership of 4,609. There were 91,626 families reported, a gain of 2,474. Young people's societies are reported by 525 churches, three more than last year, but the membership, 34,591, has fallen off by 1,284.

The Massachusetts statistical secretary's office, ever since Dr. Quint's day, has been in the counting-room of Alfred Mudge & Son, printers, 24 Franklin Street, Boston. Here the present acting secretary may be found on Mondays, Wednesdays and Fridays from 10.30 to 12.30 A. M. The present incumbent suggests that churches ordaining ministers, scribes of conferences and associations and ministers who are married, installed or dismissed should notify the secretary promptly of all facts that are matters of record in his office.

From the Twin Cities

The last meeting of the Congregational Club, held in Plymouth Church, Minneapolis, was an occasion notable for the address and large attendance. Rev. W. E. Barton, D. D., of Oak Park, Chicago, brought much original and entertaining matter on The Life and Character of George Washington. In the morning at the Ministers' Meeting Dr. Barton gave a glimpse of his vision of theological matters and church outlook on the topic, The Minister as a Leader. This first invasion of the Northwest was a delight to Dr. Barton's old and new friends.

The reign of long pastorates in the Twin Cities has been rudely interrupted of late. Rev. C. L. Mears of Excelsior has gone to the church at Snohomish, Wn., where his relatives reside. Rarely does a young man in his first pastorate gather about him such friendships as he secured. His parish was at Excelsior, a summer resort on Lake Minnetonka. Hundreds of our best city people have cottages at the lake. Mr. Mears always had the strongest support of this constituency, which has hitherto been difficult to reach. Both the church at Excelsior and his brother ministers held Mr. Mears back from his Western move until the last moment, but after large additions to the church, and with the work successfully matured, he felt that duty called him to the Pacific coast.

No less missed will be Rev. R. A. Hadden, who has left Forest Heights church for Iron-ton, O. Mr. Hadden has seen the membership double during his ministry, until the en-larged building has become too small for the audiences gathered. So vigorous has been the work that a change for the sake of the pastor's health was reluctantly conceded by the church. These two changes from vigor-ous and successful work indicate that our Twin City churches are enjoying unusual prosperity.

Rev. Charles Trehka of St. Paul, with the co-operation of the Minneapolis brethren, has been organizing a work in the "Flour City" among the Bohemians and Poles. An old store building was rented and services have been held with good attendance for two months past. March 17 a Bohemian Sunday school was organized. There is a large Slavic population in Minneapolis and a fine opening for work is discovered through Brother Trehka's efforts.

The St. Paul Congregational Union, Rev. H. A. Risser, superintendent, at its last annual meeting, for the first time in many years reported no debt. Its work is that of a Congrega-tional Church Extension Society and there are perhaps ten enterprises under its care. These have either reached the church stage or are being brought thither as rapidly as possi-ble. With all the other burdens upon its churches St. Paul Congregationalists have done nobly in support of the union. Now that debt is a thing of the past, there is opportunity

for more vigorous and rapid work toward church development. The annual review of the Congregational Sunday School and Pub-lishing Society shows 217 branch and mission schools in Minnesota with a membership of 7,782. This large number of schools, cared for in large part by neighboring pastors, is the source of promise for our denominational growth.

The state Senate has elected Rev. W. W. Lewis as chaplain. With him seated beside the Congregational lieutenant governor, Lyn-don A. Smith, the Senate has a familiar look to people of our denomination. The moral tone of the legislature has been tested by sev-eral conflicts between righteousness and poli-tics. On the whole, the result has been en-couraging.

R. P. H.

As we go to press, we learn of the sudden death, at the age of forty-two, of Chaplain Lewis, pastor of Atlantic Church, St. Paul. He was recognized for intellectual and or-atorical ability as well as hearty fellow-ship. He took a discouraged city church, affected by removals, freed it from debt and built in two years a strong organization. His great strength lay in his work among men, with whom he was ever popular. On receiv-ing the news of his death the Senate ad-journed and also sent representatives to the funeral.

Record of the Week
Calls

BOND, ANDREW, Motley, Minn., to Park Rapids.
BOOTHBY, CLAYTON D., Thomaston, Me., to Mad-ison. Accepts.
BOURNE, PAUL E., to remain for a ninth year at Pembroke, N. H.
BROOKS, EDWARD L., Detroit, Minn., to Hutchin-son.
CROSS, ROLAND S., Winthrop, Minn., to Dawson. Accepts.
DRYSDALE, R. J., Montreal Coll., to Franklin Cen-ter, Can. Accepts.
FRANCE, PARVIN M., Hennepin, Ill., to Eldon, Io. Accepts.

Continued on page 505.

JORDAN, MARSH & CO.

OUR GRANDFATHERS
IN BUSINESS
AND SOCIETY



Colonel
Thomas
Wentworth
Higginson

Writes of the social life of the young man of the mid-century.

Mr. Bartlett

Of Hibbard, Spencer & Bartlett, tells of the con-ditions under which the young man of the period served his business ap-prenticeship, and com-pares the old times and opportunities with the new.

Many other just as in-teresting articles regu-larly appear in

THE SATURDAY
EVENING POST
OF PHILADELPHIA

A splendid weekly magazine, handsomely printed and illustrated. Founded 1726 by Benj. Franklin, and continuously published for 175 years; now has a circulation of over 300,000 copies weekly and increasing at the rate of a thousand new subscribers a day.

We will send the Post for Three Months (13 weeks) to any address on receipt of only 25c; also two interesting books: "The Young Man and the World" and "The Making of a Merchant." They contain famous articles taken from recent issues of the Post, written by such men as ex-Presi-dent Cleveland; Senator Beveridge; former Senator John J. Ingalls; Harlow H. Higin-boham, of Marshall Field & Co.; Robert C. Ogden, of Wanamaker's, and others.

The Curtis Publishing Company, Philadelphia, Pa.

JORDAN, MARSH & CO.

Easter Opening of
Millinery

Second Floor

We extend an invitation to every lady in New England to visit our Millinery Parlors at this time, the opening days of our new Spring Styles, the time when our showing is at its best and everything is new, fresh and beautiful.

It is the greatest and grandest display we have ever shown. Can't begin to describe it, so we invite you to come and see the sweet and stunning creations—those turned out by the clever French artists hold the front row and are exclusive models. Then there are hundreds of others equally as pretty, that will demand your attention and praise.

And particular mention should be made of the stunning ones made in our own workrooms—their beauty will attract you like a magnet—and if we must tell the secret of them, they're copies of French models, and would be taken for imports only for the price being so little.

And for frames, untrimmed Hats and trimmings we show all the newest styles and shapes.

JORDAN, MARSH & CO.

Life and Work of the Churches

(Continued from page 504.)

Record of the Week

GAMMON, ROBERT W., Big Rock, Ill., to Pilgrim Ch., Pueblo, Col. Accepts.

HAYNE, MORTON (Christian), Lincoln, Vt., to Weybridge. Accepts.

MCBRIDE, WM. H., N. Yarmouth, Me., to Bristol, a former pastorate. Accepts, and is at work.

MURMAN, ADAM, lately of Zion Ch., Montreal, to Forest Heights, Minneapolis, Minn.

PEYTON, FRANCIS N., to remain another year at Cashion and Deer Creek, Okl.

RENSHAW, WM. E., Hinsdale, N. H., to Lynnfield Center and South Lynnfield, Mass. Accepts, and has begun work.

RIVES, CHAS. J., to permanent pastorate at Tecumseh, Okl., where he has been at work.

SARGENT, ROGER M., Rokeby, Neb., to Linwood. Accepts, and is at work.

SCHERFF, FRANK C. F., German Evangelical Ch., Clinton, Mass., to German Evangelical Ch., Muscatine, Io. Accepts.

SHAYER, MELVILLE A., Cobourg, Can., to Zion Ch., Montreal.

WILLIAMS, JOHN, to remain permanently at Sun Prairie, Wis., where he has been for more than a year.

WRIGHT, GEO. F., N. New Portland, Me., accepts call to Bingham.

Ordinations and Installations

BUCHANAN, WM. J., o. and C. Hanover, Ct., March 19. Sermon, Rev. W. C. Stiles; other parts, Rev. Messrs. Geo. N. Edwards, Wm. Carr, F. H. Decker, C. W. Morrow, E. B. Robinson, C. H. Ricketts and H. B. Mead.

DEXTER, DANIEL W., o. Norwich, N. Y., March 19. Sermon, Dr. Edward Taylor; other parts, Rev. Messrs. J. W. Keeler, Samuel Scoville, H. H. Tweedy, W. A. Trow and Dr. Jas. Chambers.

Resignations

BARTON, ROBT. J., withdraws his resignation at Salisbury, Vt.

BLACKWELL, WM., Sleepy Eye, Minn., to take effect in June.

BLAKELEY, DANIEL W., Earlville, Io., to take effect May 20.

CHAMBERS, GEO. R., Shullsburg, Wis.

COOLIDGE, CHALMER H., First Ch., W. Newbury, Mass.

EDWARDS, NICHOLAS T., Escondido, Cal., to accept position as financial agent of Pomona Coll.

SAUNDERS, HARRY L., Wellston and Forest, Okl.

SOUDERS, WALTER G., Blue Island, Ill.

STRONG, DWIGHT A., Highland Lake, Col., to take effect June 1.

TAYLOR, FREDERICK C., Hyde Park, Vt., to take effect June 1.

THOMAS, JOHN A., Pine River and Saxeville, Wis.

TUTTLE, JOHN E., Union Ch., Worcester, Mass., finding that he is not strong enough at the expiration of his leave of absence to resume his pastoral duties. The church has accepted the resignation, which takes effect April 20.

Dismissions

O'BRIEN, JAMES P., Southwest Tabernacle, Kansas City, Mo., March 12.

WALLACE, ROBT. W., First Ch., Somerville, Mass., March 19.

Churches Organized

ST. PAUL, MINN., Forest Street. 20 members. Rev. H. W. Parsons, pastor.

Stated Supplies

CAMERON, ALICE J., Danby, Vt., at E. Dorset, in connection with Danby.

MOORE, EDWARD W., Bangor Sem., '09, at Jackman, Me., till September.

Personals

HALL, CHAS. CUTHBERT, has been obliged to postpone his visit to India as Barrows lecturer because of pressure of duties at Union Seminary.

TRELE, ALBERT K., Milton, Mass., recently deceased, left \$500 each to the A. M. A., the Mass. H. M. S. and the American Board.

SAHLSTROM, L. A., of Fargo College, who has been giving part of his time to work under the Cong. S. S. and P. Soc., severs his connection with the college to devote his entire time to Sunday school work in Scandinavian and English.

American Board Appointments

HODOUS, LEWIS, a graduate of Adelbert College, Hartford Sem., and now sharing the Hartford fellowship in Germany, to the Foochow Mission, China.

HOLT, SOPHIA S., of Duluth, Minn., to the Western Turkey Mission.

JELINEK, MISS ANNA, the fiancée of Mr. Hodous, a graduate of Oberlin College, to the Foochow Mission, China.

LOGAN, ARTHUR C., and MRS. ALICE PRICE LOGAN, the son of Rev. Robert Logan, formerly of Micronesia, and the daughter of Rev. F. M. Price, now at Guam, to the Micronesian Mission.

Church Happenings

BRANFORD, CT., First.—On the recent Decision Day 50 arose in Sunday school to begin the Christian life. Twenty joined the church at the March communion, 14 on confession, making the roll number 381.

DUNSTABLE, MASS.—By the will of the late Lettie Wilson the church at Stoddard, N. H., receives \$500, the American Board, the C. H. M. S. and the A. M. A. \$1,000 each, and the C. C. B. S. and the C. S. S. and P. S. \$500 each.

FRANKLIN, MASS., has been presented with an individual communion service from Mrs. William M. Thayer. The church has recently adopted the systematic method of giving for benevolences, with gratifying success. Every town in Norfolk County, from Brookline to Franklin, has voted no license this spring.

KANSAS CITY, MO., First.—The 21st anniversary of Dr. Hopkins's pastorate was marked by a largely attended reception March 19.

LANSING, MICH., Pilgrim received 20 members March 17, of whom 16 came on confession.

MARLBORO, MASS., Union.—The fifth anniversary of the present pastorate was marked by an anniversary sermon and a reception to the parish by the pastor and wife. The half decade has brought 115 accessions, 62 on confession. Though the town has been passing through great financial depression, in addition to giving \$1,550 per year for missions, the church has refurnished its parlor, purchased a furnace, a stereopticon and an individual communion service.

ST. JOHNS, MICH., dedicated a beautiful new edifice, March 17-19, with a sermon by Rev. R. W. McLaughlin and addresses by other pastors. Stainer's cantata, The Daughter of Jairus, was given by the choral club.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 1, 10 A. M. Speaker, Rev. C. B. Rice, D. D.; subject, Suggestions Relative to Ministerial Reputations and to Certain Dangers Affecting General Social Life.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Columbian University, Washington, D. C., April 15-19.

WOMAN'S H. M. ASSOCIATION, Attleboro, Mass., April 24.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS, Washington, D. C., May 9-15.

CONGREGATIONAL HOME MISSIONARY SOCIETY, Boston, May 14-16.

INTERNATIONAL Y. M. C. A., Boston, June 11-16.

SPRING STATE MEETINGS

Tennessee,	Memphis,	April 3.
New Jersey,	Baltimore, Md.,	April 23.
Missouri,	Sedalia,	April 23.
Rhode Island,	Woonsocket,	May
Kansas,	Wichita,	May 2-6.
New Hampshire,	Rochester,	May 7-9.
Illinois,	Galesburg,	May 20.
Indiana,	Fort Wayne,	May 14-16.
Massachusetts,	Andover,	May 21.
Ohio,	Huntington, W. Va.,	May 14-16.
Iowa,	Burlington,	May 21.
Michigan,	Charlotte,	May 21.
Pennsylvania,	Lansford,	May 21-23.
Connecticut,	Wilton,	May 21-23.
	New Haven,	June 18-19.

COMING STATE C. E. CONVENTIONS

Florida,	Daytona,	April 12-15.
Alabama,	Montgomery,	April 26-28.
Utah,	Salt Lake City,	April 26-29.

GLOVES HALVED IN PRICE



Gloves made by standard manufacturers, such as Trefousse, Courvoisier and Foster, need little in the way of recommendation, as these names stand always for what is best in the production of Kid Gloves.

Trefousse Snede, \$1.50 quality	- - - -	No	} Choice at
Courvoisier Snede, \$1.75 quality	- - - -	Mail	
Foster's Kid, \$1.65 quality	- - - -	Orders	

69c

Milanese Snede Lisle, the new fabric glove for spring and summer wear, fit well, wear well, 50c quality, choice at, per pair, - - - 29c

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DRESS GOODS DEPT.**

We have now open our complete Spring Importations of the fashionable fabrics for the season's Tailor-Made Costumes.

**Mixed Whip Cords
Satin Cloths
Cheviots
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and Thin Wool Fabrics**

in all the desirable weaves in both black and colors.

Fine Tailoring

We invite the attention of gentlemen who wish their Clothes made to order to the facilities of our Custom Tailoring Department:—

A large stock of Fine Woolens from which to make selections.

A corps of Artistic Cutters.

Garments made in our Custom Workshops on the premises by the most skilled Men Tailors.

Garments delivered when promised, and satisfaction guaranteed.

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and FORECLOSED LANDS
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SECURITIES THAT PAY

5%, 5½%, 6%, 6½% Net.

The preferred stock of Southern cotton mills are paying these rates and are particularly desirable. Investments in the South obtain the best interest returns consistent with safety.

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If you have Kansas lands write at once giving full information. We have many purchasers wanting land and can doubtless sell yours. Cash paid for defaulted mortgages. Choice well selected real estate loans for sale. Twenty-five years experience. Highest references.

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The Business Outlook

General trade is still very active, although in some lines there is a little less buoyancy than in recent weeks, owing principally to the natural subsidence of the spring demand at wholesale and partly, too, to the interruption to shipments caused by the snow and rain storms in the northern half of the country. When comparisons are made with earlier years, however, the volume of business at present makes an exceptionally good showing. Thus railway earnings continue to show gratifying increases over the record year of 1900, and clearings are on an enormous scale. The weakest point in the trade situation continues to be found in the textile market; cotton is one-half a cent lower this week and one and five-eighths of a cent below a year ago. A heavy movement of cotton South is noted, which threatens to swamp the low estimates made of the crop some time ago. This decrease in the price of cotton is also the result of the less favorable trade reports from the whole South. In cotton goods price cutting is the rule, although at this time there are some slight indications of improvement in the Fall River situation, due to the agreement of the mills in that city agreeing to run on half time for the next two months, thus keeping 500,000 pieces of print cloth off the market. As cotton weakens, wool has strengthened, although prices are not perceptibly higher.

The now practically assured success of the big steel combination, to be known as the United States Steel Corporation, is causing great activity and marked advances in the steel stocks, and prices for pig iron and finished products at Pittsburg and other centers are extremely firm.

Boot and shoe manufacturers express themselves well satisfied with the outlook, shipments of boots and shoes having increased of late. Heavy leathers are in excellent demand in all markets, and the hide situation is fairly steady.

Some talk is heard of a pinch in money by April 1, but bank men are not paying a great deal of attention to these rumors, believing that the supply of money in the country is altogether too large to allow of any such stringency. Rates continue easy, and while there may be some advances in same, as would be natural at this time of the year, nothing like firm conditions are looked for.

In Wall and State Streets speculation is again rampant, and we are having the greatest stock market ever seen in this country. Sentiment is very confident, both as to future increases in values and of the continuance of the extraordinary prosperity which the country at large is now enjoying.

Marriages

The charge for marriage notices is twenty-five cents.

FITCH-ROBERTS-In Boston, March 12, by Rev. Isaac C. White, Morton J. Fitch of Lynn and Mariella W. Roberts of Cambridge.

DAVIS-BROWN-In Tilton, N. H., March 21, at the residence of the bride's father, by Rev. C. C. Sampson, George Henry Davis of Tilton and Nellie Prescott, daughter of George G. Brown, Esq.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HOPKINS-In Searsport, Me., March 9, Cynthia W. (Adams), wife of Ellisha Hopkins, M. D.

JONES-In Oaks, N. C., March 9, Rev. Henry J. Jones, pastor of the churches at Oaks, Cedar Cliff and Melville, aged 37 yrs.

WILSON-In Dunstable, Mass., March 18, Lettie Wilson, aged 80 yrs., 8 mos., 6 days.

MRS. DANIEL P. NEWELL

Betsy Downing Newell entered into rest at Swansey, N. H., Feb. 1, 1901, aged 83 yrs., 11 mos. She was the wife of the late Deacon Daniel P. Newell of East Alstead, and daughter of James Downing of Marlow.

Mrs. Newell united with the Congregational church in East Alstead sixty-six years ago under the ministry of Rev. Moses Gerould, in whose family she then lived. She was a consecrated member of the church, and her love found expression in faithful and self-sacrificing service. She was deeply interested in missions, and her interest in all things pertaining to the kingdom of God continued unabated until her death. Her last years were spent happily with her oldest son, George P. Newell of Swansey, who with a son, Hiram P. Newell of Keene, N. H., and a daughter, Mrs. M. A. Ware of East Sullivan, N. H., survive her.

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The most thorough
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GOLD DUST Washing Powder



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To get the best in Rare SHRUBS, ROSES, PERENNIALS and GARDEN SUGGESTIONS and Good results, write us for Catalogues and Estimates. Largest collection. Lowest rates.

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Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary. Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 907 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Hope, Treasurer, United Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 815 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonnawanda St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stabwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a Request: I bequeath to the Trustees of the National Council of the Congregational Churches of the United States "a body corporate chartered under the laws of the State of Connecticut" (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregation 1 Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pupil supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Henry C. Delano, Treas., Hotel Berkeley, Boylston St., Boston.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

Tangles

18. A SCORE OF TREES

1. The tree that is covered with sand.
2. The tree you hold in your hand.
3. The tree that is old;
4. The one yellow as gold;
5. And the one that is never on land.
6. The tree that eats grass on the plain.
7. The tree that soothes Gilead's pain.
8. The tree that you chew,
9. And the one that is two,
10. And the one that is caught in the main.
11. The tree that is tidy and neat.
12. The tree that eats barley and wheat.
13. The one that is light,
And shuts bottles up tight,
14. And the one overgrown with mesquite.
15. The tree that keeps pussy-cat warm,
And shelters the deer from the storm.
16. The tree that was stone;
17. And the one, little known,
That is prudishly fond of "good form."
18. The tree that is jolly and gay.
19. The tree that will languish away.
20. The one, you'll remember,
That grows in December,
And only is loaded a day.

MYRTLE.

19. WHITTIER STORY

How many titles of poems by Whittier are hidden, and what?

Seed-time and harvest had gone. Out of doors the panorama of the snow bound landscape, so glorious in our state, was spread before Chalkley Hall. The frost-spirit had decorated the fountain and the pine-tree, the lake-side and the hill-top, like a dream of summer. The shadows and the light of the mountain pictures glorified the pageant. Within, the burning drift-wood of the library fire brought to me memories of a summer pilgrimage within the gates of New Hampshire. Winter roses and the fruit gift sent by Mary Garvin reminded me of the sunset on the Bearcamp, when the fishermen and the sisters who had met among the hills held an out-door reception in remembrance of my birthday. That summer by the lake-side the preacher from Chicago had met the minister's daughter, Kathleen Elliott, my playmate in school-days and friend at school-close. In St. Martin's summer the wedding had taken place at Haverhill. The departure for the new home had left me lonely. At last I wondered especially what requital awaited me between the gates of the new year, and wished that my hero would come in quest of me.

GERTRUDE M. LEWIS.

20. A QUESTION OF LETTERS

Aa, Bb, Cc, Dd, Ff, Gg, Hh, Ii, Jj, Kk, Ll, Mm, Nn, Oo, Pp, Qq, Rr, Ss, Tt, Uu, Vv, Ww, Xx, Yy, Zz.

Pray, men of letters, look this over,
And tell me if you can discover
The one essential it will need
That letter perfect it may read.
So when you find what isn't found,
Speak it and listen to the sound.
You'll hear what Irish people all
Their landlords very often call.

M. C. S.

ANSWERS

15. Fire: ire, re, fir, fi(e), ir (err), ri (rye).
16. Kit, kit-ten.
17. 1. Esteem (e-team). 2. Belabor (b-labor). 3. Secure (c-ure). 4. Geode (g-ode). 5. Demerit (d-merit). 6. Eland (e-land). 7. Effigy (f-e-g.). 8. Oleander (o-Leander). 9. Embrace (m-brace). 10. Enchant (n-chant). 11. Cucumber (q-cumber). 12. Jacob (j-cob). 13. Yukon (u-con). 14. Peking (p-king). 15. Elbow (l-bow). 16. Eiffel (i-fell).

Answers acknowledged: From S. H. N., Salmon Falls, N. H., 17; T. D. B., Newton, Mass., 16, 16; Nillor, Middletown Springs, Vt., 16; Mrs. P. H. D., Springfield, Mass., 15; E. P., Newton Center, Mass., 13; L. D. J., Dover, N. H., 16, 17.

Prospect and Review

A View Point of Tenses

Whether periods of time are studied, or personal groups of those who have made this journal, the *Past of The Congregationalist* yields most interesting data. In its eighty-five years of history this paper has become an integral part of Congregationalism throughout the country, and its influence is felt in lands abroad. Entire families have been brought up upon its religious teaching. It has turned youth to the ministry. Churches have been developed through its inspiration. Missionary boards are largely indebted to it for many open channels of beneficence. Stimulating Christian life and service and interpreting citizenship, this paper has blessed many generations.

The *Present of The Congregationalist* is expressed in its current issues. The life of our churches is much in evidence. A broad view is taken of all Christian activities. The home is aided in all its interests, and the individual is assisted in the solution of his own spiritual problems. Illustrative material is abundant. The mechanical appearance is always commended.

Concerning the *Future of The Congregationalist*: Under the direct control of the Sunday School and Publishing Society it will have a new bearing and an added influence, and will come to the churches with a new appeal.

All interest taken in the wider circulation of this paper will be an immediate investment for Congregationalism.

Therefore every church should have an agent appointed at once to prepare the way for this enlarging work. Every home should welcome its issues.

We are ready to correspond with pastors, churches, families and individuals.

Yours, THE CONGREGATIONALIST,
Warren P. Landers, Supt. of Circulation.

Home Missionary Fund

Miss E. G. King, Providence, R. I. \$2 00
A Friend, Pittsfield. 2 00
C. F. Meriam, Worcester, Mass. 2 00

Set thyself, therefore, like a good and faithful servant of Christ, to bear manfully the cross of thy Lord, who out of love was crucified for thee.—A Kempie.

"GOES TO THE SPOT"

There is food that feeds the lungs and wind-pipes; it feeds the whole body; but the lung part more than the rest of the body.

Scott's emulsion of cod-liver oil.

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It "goes to the spot."

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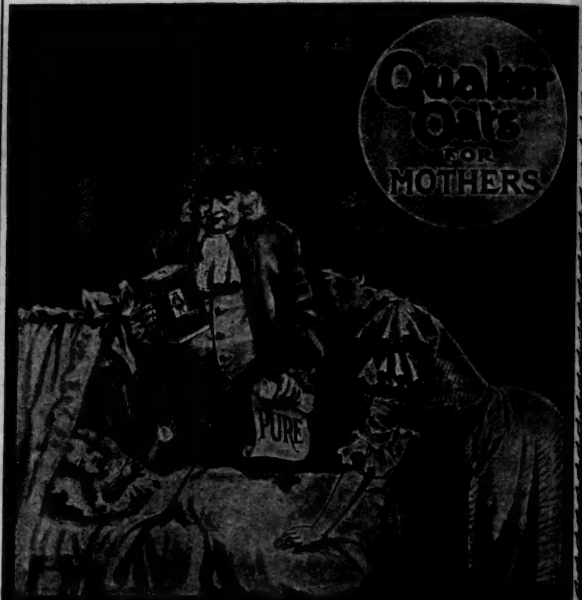


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